

VOCABULARIES
OF
FOUR REPRESENTATIVE TRIBES
OF
SOUTH EASTERN QUEENSLAND

F.J. WATSON





Vocabularies

OF

Four Representative Tribes

OF

South Eastern Queensland

with Grammatical Notes thereof
and some Notes on Manners and Customs.

Also,
A List of Aboriginal Place Names and their Derivations.

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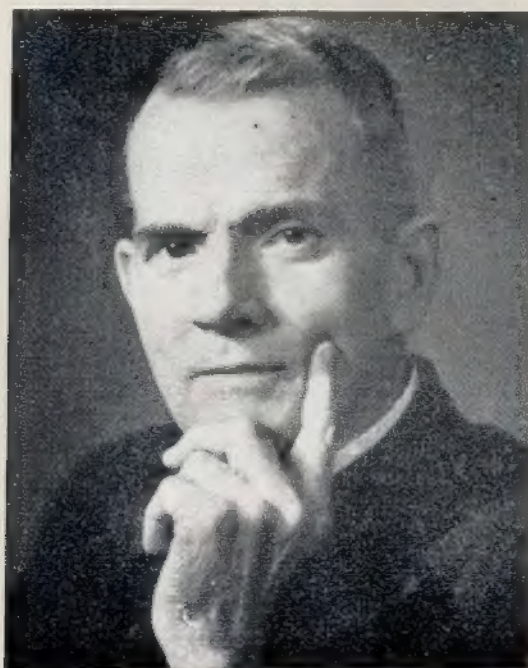


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P R E F A C E



In compiling these vocabularies I was first actuated, a good many years ago, by discussions in the letterpress of newspapers on the origin and meanings of aboriginal place names, many of which were unenlightening and some actually nonsensical, such as the trite story of the place name Degilbo being the reverse spelling of the word obliged, and the fabricated stories as to its origin. Having in my early youth, some sixty odd years ago, on the Mary River, gained some rudimentary knowledge of the Kabi language and the peculiarities of its pronunciation, I went into the matter and obtained information from all available sources. I was assisted in this by the study of vocabularies compiled by E. M. Curr, John Mathews, Rev. W. Ridley, Constance Petrie, John Allen, Miss Enid Bell, E. Armitage, and E. M. Hanlon.

In studying these vocabularies difficulties were met with, such as the diverse spelling of the Wakka word meaning fire, i.e., kuiyum, kooyum, cooeuine, queme, weeim and wee, being the various translators' conceptions of its pronunciation by native informants, or that which was received second hand from white men; the word kuiyum being the spelling in accord with usage of English geographers in their translations of barbarian languages.

As, for some twenty-five years, I was an itinerant officer of the Queensland Department of Agriculture and Stock in the areas herein mentioned, I had the advantage of being able to interview aborigines and early white settlers who had been in contact with them and were acquainted with their languages and customs, with the result that I compiled and confirmed the vocabularies, but only after repeated revision, amendment and elaboration as fresh information came to hand.

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SOME NOTES ON THE ABORIGINES OF SOUTH EAST QUEENSLAND, AND OF THEIR LANGUAGES.

Many of the early writers on the subject of the aborigines of South East Queensland seem to have been of the opinion that separate tribes, having distinct languages, existed within a few miles of each other throughout the country; but the study of the works of various writers, including John Matthews, "Two Representative Queensland Tribes"; Constance Petrie, "Tom Petrie's Reminiscences"; W. Ridley, "Australian Languages"; John Allen (an aborigine) in collaboration with John Lane, "Vocabulary, Grammar and Notes of the Wanggerriburra Tribe"; W. E. Hanlon, "A Vocabulary of the Aborigines of Coomera and Southport," and a vocabulary of the Yugarabul tribe obtained by Miss Enid Bell, of Coochin Coochin, from the aboriginal woman Bunjōi, alias Susan; the study of aboriginal place names; converse with early settlers in the various districts who had obtained, through direct contact with the natives, some knowledge of their languages; and personal converse with the aborigines of the various territories; have proved that this opinion is incorrect.

In South East Queensland, that is, between the Pacific Ocean in the East, the Great Dividing Range in the West, the Burnett River in the North, and the Macpherson Range in the South, including Great Sandy, or Fraser's, Island and Bribie's Island, but excluding Moreton and Stradbroke Islands, of whose people and languages but little seems to have been recorded, there were but four distinct lingual divisions or tribes.

These tribes were the Kabi, Wakka, Yugarabul, and Yugumbir. The territory of the Kabi practically coincided with the basins of the Mary and Burrum Rivers, as well as those of the smaller streams that drain the Blackall Range on its eastern slope. It also included Great Sandy and Bribie's Islands.

The Wakka tribe occupied the basins of the tributaries of the Upper Burnett River. The territory of the Yugarabul was the basins of the Brisbane and Caboolture Rivers, and that of the Yugumbir was the basins of the Logan and Albert Rivers.

The territories overlapped these areas in some places, but not to any great extent.

The names of these tribes, which were identical with the names of their individual languages, were derived from the negative word of each language, the words kabi, wakka, yugar and yugum each having the meaning of no, nothing, nowhere, etc.

No definite reason has been assigned for so naming these languages. Possibly it was because the tribes had a common affirmative, i.e., yauai, and distinct negatives.

Curiously, there were, in France, in the thirteenth century, analogous instances of so naming languages when two provinces were named, respectively, Langue-d'oc and Langue-d'oil, the particles oc and oil each having the meaning of yes, the former giving its name to the province in which it was spoken.

The tribes were subdivided into locality groups, each group occupying a portion of the tribal territory which was generally recognised as its peculiar right.

Each group had a distinctive name, which, in many cases, was derived from some outstanding feature of the group's territory, either of its geography, geology, flora or fauna.

An instance of this is the Taraubul group of the Yugarabul tribe, whose territory included the site of the City of Brisbane. This name has been rendered by historians, variously, as Turrbul, Turubul, Turrabul, and Toorbal, the difference in spelling being, no doubt, due to its peculiar pronunciation by the aborigines. The word tarau, which is common to the Yugarabul and Yugumbir tribes means stones, referring particularly to loose stones, and the name Taraubul is evidently derived from the geological nature of the Brisbane area, the formation of which is almost entirely of brittle schist.

In the word tarau the first vowel is obscure and r is stressed, giving the impression that the word is of one syllable. Another instance is Wangariburra, the name of a Yugumbir group which is named from the wan'gari, the pretty faced or whip-tailed (Parry's) wallaby.

The suffixes -bul and -burra may be interpreted as meaning a group or subdivision of a tribe.

The meanings of very many group names are entirely lost, probably by carelessness in pronunciation by a long succession of generations and disinterested latter-day aborigines.

The language and customs of the locality groups were common to the whole tribe to which they belonged, although there were dialectical differences which, however, were not so great as to cause any great difficulty in lingual intercourse between members of different groups and, probably, no greater than would occur in conversation between two uneducated persons of widely separated counties in England.

Confusion has occurred in the translation of native languages which has given rise to the belief that many neighbouring groups spoke entirely different languages.

This, no doubt, has been caused by translators having but a very superficial knowledge of the subject.

For instance, a translator may have obtained his knowledge near a tribal border line where, necessarily, as even in civilised countries, a hybrid language was spoken.

Others have been led astray having been given two names for one species of animal, not knowing that in one case a male animal was indicated, and, in another, a female of the same species. One writer, whose information has been recorded in an Australian encyclopaedia, has stated that in three groups of the Kabi tribe, words meaning hand are, respectively, duruin, pirri, and gilleen; whereas, in the common language of the said tribe, duruin means the right hand side, pirri is the hand, including the palm and fingers, or an individual finger, and gilleen is a fingernail.

Australian aboriginal languages have commonly been considered to be so much "gibberish," but, in refutation of this opinion, the following quotation from the work of the Rev. W. Ridley, who made a considerable study of them, including Yugarabul and Kabi, nearly one hundred years ago, may be cited.

"Limited as is the author's acquaintance with the several languages referred to, he has met with abundant evidence of their remarkable regularity and of the exactness with which they express shades of thought. The inflections of verbs and nouns, the derivation and composition of words, the arrangement of sentences and the method of imparting emphasis indicate an accuracy of thought and a force of expression surpassing all that that is commonly supposed to be attainable by a savage."

—F. J. WATSON.

NOTES ON GRAMMAR.

The following grammatical notes have reference chiefly to the Kabi language.

Nouns and pronouns are inflected by suffixes for what corresponds to case. In nouns the nominative agent is usually formed by the suffix -da or -ta, which, with different speakers, may be -du or -tu. -na is the sign of the accusative. -nu and -ngur are genitive inflections.

Dative inflections are -no, meaning to, toward, in or into; -go, for, i.e. in quest of. An ablative inflection is -ro, denoting the instrument by which anything is done, as dhakki-ro, with, or by means of, a knife.

The suffixes -nga and -ngur have often been confused by translators. They have some affinity however, but as an inflection the former appears to relate to composition and the latter to possession or likeness. Examples are dhu-nga, composed of wood, and wului-ngur, smoky, or like smoke, the stems dhu and wului meaning wood and smoke, respectively.

-ba, attached to so many place names has a locative meaning which may be translated as "place of," as in the place name Pialba, a corruption of Baiyi-ba, meaning "Place of fighting," i.e., a battle ground.

The affixes -dha, -da, ta, dan, gan (in which the letter g is usually, by white people, mispronounced), g (hard), attached, either as prefixes or suffixes to many place names, are abbreviations of the word dhā'gūn, which is common to all the languages herein mentioned, meaning place or country, in which, following the common custom of the aborigines in deleting g (hard) where it occurs between vowels (See Note 6) and sometimes by the elision of the second syllable, the word is contracted to one syllable, as in the place names, Taabinga (Dha-bengga), place of jumper ants, Maroondan, place of marun or ground iguana, Gigoom-gan (Gigum-dhan) place of white cockatoos, and Girramundi (Girraman-dha) Sir Leslie Wilson's country residence,* place of flying foxes.

Two other inflections are -laiyu and -iu, the former denoting reciprocation, as wua-laiyu, meaning to deal or exchange, and the latter implying irregular movement as nya-iu, to seek, i.e., to look round about, and yandir-iu, to perambulate, from yan, to go, and -iu, to go about.

The articles a, an and the, have no representatives. Dhan means, man, a man, or the man. Nouns are not inflected for number, the word dhan means both man and men, but plurality is indicated by the numeral adjectives, kalim (one), bulla (two), kurbunta (three), but the latter is often represented by bulla-kalim (two and one), bulla-bulla (four, i.e., two and two), and bulla-bulla-kalim (five, i.e., two, two and one), more than five is maiyan or bungan, meaning many. Occasionally numbers would be indicated by a show of digits to the number required.

Tense or what corresponds to tense is generally indicated by the suffixes -man, -thin, and -mathi. The simplest form of the verb is the imperative, which generally does not exceed one syllable, as yan, meaning to go, in which the present tense is yanman, meaning going; the future tense is yan-a-thin, meaning, shall go or intend to go, and the past tense yanmathi, gone.

Nouns are not inflected for gender, but sex is, in some cases, indicated by the suffix -gan, as winyir, an old man, winyir-gan, an old woman; kani, a son, and kani-gan, a daughter. The suffix -gan or -gun (g hard) is the origin of the word gin (g soft), commonly used by white people when speaking of aboriginal women. Usually, the sex of animals is expressed by distinct names, as, kuruman, a male kangaroo, and yimar, a female kangaroo.

*It has been noted that this name has also been misspelt Curramundi.—F.J.W.

The greatest difficulties met with in pronouncing words of Australian languages occur in the vocal sounds represented in the vocabularies herewith with the diagraphs ng and dh. Ng is a nasal glottal, the pronunciation of which must be heard to be appreciated. Dh is like the conversion of the palatal j to a dental. See Notes 1 and 10.

Intensification is expressed by the prefix bi-, as bi-yali, meaning to talk loud or fast, and bi-dhali, meaning to hasten, the roots of these words being yali, to talk, and dhali, now or at once.

Intensification is also indicated by reduplication, as mundai, pretty, and mundai-mundai, very pretty or beautiful.

Abbreviations are sometimes made in verbs ending with -man, as nyenaman, meaning sitting or reclining, which may be rendered as nyenan. Contractions are frequent in words wherein the letters k and g (hard) occur between vowels, as ka-al from kakkal, meaning clear or clean, and ka-ar, from kakkar, the spiny anteater, and in the compound word muru-kutdhi (red-bill) the black swan, which thus becomes murū-ū'tdhi.

It is not assumed that, in the vocabulary herewith, all the words denoting personal relationship are correctly defined, for instance the word kummi has been interpreted to mean uncle, but the young son of a well-known early time grazier was so named by the aborigines of his district, and the writer was also so-named by an aboriginal friend who had some difficulty in explaining its meaning, but left no doubt that it was a mark of respect. It is probable that the word is indicative of a tribal class relationship.

The aborigines appear not to understand personal relationship as white people do, but to consider all persons of the same marital class as relations.

In expressing emotions, the aborigines consider the inside of the body as the seat of sensation, nulla-kaiyaman, meaning sorry, literally, inside biting; nulla warraibin, frightened, literally, inside trembling.

Characteristic traits are sometimes defined as facial features, as mu'rū-wom'balin, meaning supercilious, literally nose uplifted; mi kakkal-man, alert, literally, eyes bright or shining.

In the construction of sentences, usually the adjective follows the noun and the verb is placed last, as "Kurui dhararami dhuri wurung kaiyaman"—"(A) little opossum eating leaves in a tree"—literally "Opossum little in tree leaves eating."

In the Kabi vocabulary herewith there are upwards of seven hundred words, but these by no means exhaust the aborigines vocabulary. The aborigines had names for almost everything visible, especially so of flora and fauna, and of the latter not only genus but of their various species.

A friend of the writer, Mr. W. R. Winks, who was born on the Darling Downs some eighty years ago, at one time, by means of an aboriginal employee, collected and recorded upwards of eight hundred words of the Wakka language, which were nearly all substantives. It is to be regretted that his notes were stolen, probably by some person who was only momentarily interested in the matter and through whose dishonesty an interesting record is forever lost.

NOTES ON PRONUNCIATION.

In the study of the aboriginal philology it is necessary to note the following peculiarities:—

(1).—A consonant which is not represented by any character in the English alphabet, but which may be nearly represented by dh. This consonant may be nearly pronounced by attempting to sound the initial letter in the English word jam without touching the palate with the tongue, thus converting it from a palatal to a dental. This consonant has frequently been rendered by translators variously as t, d, ch, and j, but, in its proper place, the articulation of this consonant was so characteristic of aboriginal utterance

that the late Mr. W. E. Parry-Okeden, who was well acquainted with the Wakka language, called it the "Shibboleth of the Aborigines."

(2).—D and t are used optionally and are sometimes inseparable.

(3).—K and g (hard) are used optionally and are sometimes inseparable, as in the aborigines' name for the native bear, which may be koala, goala, or kgoala.

(4).—B and p are used optionally and are sometimes inseparable and are never immediately followed by a consonant, excepting as shown in note 5.

(5).—F and v are used only in conjunction with p and b as in the word brunga, meaning "to know," which thus becomes pfrunga, or bvrunga.

(6).—K and g (hard), when occurring between vowels are sometimes elided as in the word kakkal, meaning bright or gleaming, which thus becomes ka-al.

(7).—The aspirate does not occur.

(8).—No word begins with l or r.

(9).—The sibilants s or z do not occur.

(10).—The nasal glottal ng at the beginning of a word is difficult to pronounce, but it is like ng in the word sing without the preceding vowel. Its sound may be nearly approached in pronouncing the word finger when divided into two syllables thus, fi-nger. Latterly it has been the habit of the aborigines to elide either n, g, or both letters.

PRONUNCIATION OF LETTERS.

In the vocabularies herewith, namely Kabi, Yugarabul, Wakka, and Yugumbir, the pronunciation of letters is as hereunder indicated.

a as in English hat.

ā as in English far.

â as aw in English law.

e as in English hen.

ē as in English rein.

i as in English pin.

ī as ee in English seem.

o as in English top.

ō as in English bone.

u as oo in foot.

dh as explained in note (1).

ū as oo in food.

ũ as in English but.

ai as in English aisle.

au as in latin aurum, or German haus.

ng as in English finger without the preceding vowel.

ny as in Spanish n in canon.

g as in English garden.

ku as qu in English queen.

Other letters as commonly pronounced in English.

Accent is generally on the first syllable and, to a lesser degree, on the third. There are, however, some exceptions to this rule. When the first syllable of a word ends with r the preceding vowel is sometimes obscured, and the letter r stressed so that the first and second syllables are pronounced almost as if one, as in the name of the kangaroo, i.e., kurū'man, and the native name of Mount Flinders, Burū'mpa.

Short vowels are varied by different speakers as in the word meaning stone, which may be dhūk'ki, dhok'ki or dhâkki. Each syllable should be clearly pronounced, except in the case of the obscured syllable above mentioned.

The people of the Kabi tribe who resided at the seacoast were quick and emphatic in speaking and were known as Bidhali, which expresses this habit, while those inland were called Wapa, or slow, by reason of their deliberate speech.

As instances of the variation in short vowel sounds the coastal people of the Kabi tribe spoke of the bunya pine tree as būnyi, the Wakka people called it bānyi, and the people of the Yugumbir tribe at the Logan River pronounced it buani.

SOME NOTES ON THE GRAMMAR OF THE YUGUMBIR LANGUAGE.

Nouns and pronouns are inflected for what corresponds to case. A list of inflected pronouns is attached to the vocabulary herewith. Personal pronouns sometimes take -nadhil instead of -ya for the genitive suffix, -ya indicating the present, and -nadhil the past, genitive.

The genitive case of neuter nouns is indicated by the suffix -nadhil, but they are otherwise declined as other nouns.

Tense, or what corresponds to the tense of verbs is formed by the addition to the stems of suffixes which vary somewhat as euphony demands, the past tense being formed by the addition of -en or -ni; the present tense by -ian; and the future tense by -ala; as, for instance, the verb, yan, meaning go, the past tense of which is yan-ni, gone; the present tense, yanian, going, and the future tense, yangal'a, will go, or intend to go. The Yugumbir verbs in the English-Yugumbir vocabulary herewith are set out in the above order.

Number is not expressed by inflections, but by numeral adjectives, as mibun yabru, one man; mibun bulla, two men; bulla yabru (two and one) three; bulla bulla (two and two) four; bulla bulla yabru (two, two, and one) five, or dungun (a hand or five fingers) five. More than five is wallul or many; kurrul, more; and kurrul-bungil, very many or most of all.

Gender, or sex, is denoted by the addition of -gun to the masculine name, but in many instances the feminine sex is indicated by a different appellation, as kagon, brother, and nanang, sister; goroman, male kangaroo, and yimera, female kangaroo.

Intensification is sometimes expressed by reduplication, as baugul, meaning good, and baugul-baugulen, very good or excellent. The suffix -dhum is used as a negative as in guong-dhum, drought, literally, without rain.

In the composition of sentences the noun usually precedes the adjective, and the verb is placed last, but this order may be varied at pleasure.

NOTES ON THE YUGARABUL AND WAKKA LANGUAGES.

The Yugarabul Language.

The Yugarabul vocabulary herewith is compiled chiefly from the work of the Rev. W. Ridley, who made a study thereof nearly one hundred years ago, and of Constance C. Petrie, who recorded the "Early Reminiscences" of her father, Tom Petrie, an early pioneer of the Brisbane district.

For many years there has been no full blooded Yugarabul who could speak the language, excepting Bunjōi, alias Susan, who died a few years back at the age of nearly one hundred, and from whom a vocabulary was obtained by Miss Enid Bell, of Coochin Coochin. This vocabulary, however, was a mixture of the Yugarabul and Yugumbir languages, probably due to the fact that Bunjōi was reared near the border between the Yugarabul and Yugumbir territories.

The accentuation of word syllables in the Yugarabul vocabulary herewith is not recorded by the personal knowledge of the compiler, but on general principles of aboriginal practice.

The Wakka Language.

Of the grammar of the Wakka language but little has been recorded. The language and its grammar, however, appears to have much in common with the Kabi language, probably due to the fact that the tribes were friendly and that their peoples intermarried. At the Cooyar Range and the adjoining source of the Brisbane the language of the aborigines seems to have been a hybrid mixture of Yugarabul and Wakka.

To the English—Yugarabul vocabulary an item is attached, showing the declension of a noun and the inflections used in connection therewith.

ENGLISH—KABI and KABI—ENGLISH.

English—Kabi.

Above, adv. barai'nī.
 Absent, adv. wāk'ka; kak'ai (Lit. not here).
 Ache, v. bai'ya.
 Active, a. pir'rikithum.
 Afraid, adv. wit'dhiman.
 After, adv. biy'a biy'anī.
 Afterwards, adv. būnna gīr'a.
 Agreeable, a. dhan'durman.
 Alas, ex. Wai!
 Alive, adv. man'-ngūr; mu'rū-mil-mu'rū.
 Alight, v. ngan'dabom'an.
 All, pr. ngam'bille.
 Allow, v. yang'galino'man.
 Alone, adv. kāl'im (Lit. one).
 All right, ex. Yau'ai (Lit. Yes!).
 Almost, adv. bār.
 Amazed, adv. mī mu'rū wun'daman (Lit. eyes out and raised).
 Also, con. yi'ki.
 And, con. nga.
 Anger, expression of, M. (This is as near as it can be represented by means of the alphabet).
 Angry, adv. nūl'la bang wūn'damor'a-man, (Lit. Inside rising up angrily), a kū'la.
 Animal, generic, n. mur'ang.
 Ankle, n. wulū.
 Another's, pr. dhom'kaiyīr.
 Answer, v. yi'ki yāman (Lit. Speak also).
 Ant (jumper), n. bar'i-īr.
 Ant (white termite), n. nga'rē.
 Ant (green headed), n. mon'dhur.
 Ant (small, black), n. king.
 Ant (soldier), n. bar'ōm.
 Anus, n. nūl'la mu'mu (Lit. hole of buttocks).
 Appletree, or apple-box tree, n. bu'pū; yu'la-yulō. (Angophora intermedia).
 Arm, n. kin'ing.
 Armpit, n. wām'gīr.
 Arise, v. nā'lī.
 Arrest (stop), v. kak'karīū.
 Aunt (father's sister), n. yur'ūin.
 Aunt (mother's sister), n. ngā'bang; āv'ang.
 Awake, v. kin'ma.

English—Kabi.

Axe (of stone), n. wāg'garī; yē'mar yē'mar.
 Axe-handle, n. wām'bai. (See wām'-bai).
 Baby, n. meth'indum; wal'bai, or wal'vai (the latter refer to any young animal, as, for instance, a young kangaroo in and out of the pouch); bi'rawan (a new born child) (see bi'raman).
 Back, n. bun'thur, adv. bi'ya; buk'ka.
 Bad, a. war'ang.
 Bag, n. bun'di.
 Bald, a. nil'kan; dun'da; bal'an.
 Bandicoot, n. dhun'kal; bō-albū (Perameles nasuta).
 Bark (of a tree), n. kom'bar; kun'dū.
 Base, n. yaw'annī.
 Basket, n. ngua'm; wām; war'am.
 Bat, n. ngu'leyan.
 Bat (flying fox), girra'man (Pteropus poliocephalus).
 Bathe, v. kun'gū-wāl'ai (Lit. With water cool).
 Bauple tree and its fruit, n. barrum; kindel-kindel (Macadamia ternifolia).
 Be, v. nyen'an.
 Being, v. nyen'aman.
 Beak, n. mu'rū.
 Be (going to be), v. nyen'andigō.
 Be here, v. ka'dhi.
 Be there, v. ngin'dī; min'da.
 Be quiet, v. yul nyen'anaman (Lit. Quiet be).
 Bear (native), n. ko'ala; ko'adla (Name of onomatopoeitic origin) (Phascolarctus cinereus).
 Beard, n. yer'an.
 Beat, v. bai'yaman.
 Bee (native, dark), n. gil'la.
 Bee (native, light), n. kab'ai; kav'ai.
 Bee (English), n. gil'la-wum'ba (Corruption of gilla-bauwa (Lit. bee that stings)).
 Beech tree, n. kal'ōwen (Gmelina leichardtii).
 Bed, n. nan'pī.
 Before, adv. wur'ūnī.
 Beginning, n. yu'rūinkin.

English—Kabi.

Believe, v. giv'ir wun'bumba.
Belly, n. dhun'gan.
Bend, v. kũm'anga'li.
Berry (scrub), n. kun'dilam.
Big, a. wing'wur.
Bird, n. dhip'pi (This is a generic name applied to winged creatures generally).
Bite, v. kai'ya.
Biting, v. kai'yaman.
Black, a. mul'lũ.
Blackbutt-tree, n. dũ'lar; kwai'yĩ (Eucalyptus pilularis).
Black-fellow (adult male), dhan; tyan.
Black-fellow (female adult), yĩr'kan; yĩr'an.
Blacks (Coastal), n. Bidha'li (quick speaking).
Blacks (Inland), n. Wũp'pa (slow speaking) (or Wãpa).
Black myrtle tree, n. wom'bai; diwan.
Black snake, n. mul'lũ. (Pseudichus porphyriacus.)
Black swan, n. kũ'lũin.
Bleed, v. kak'kiboman.
Blind, adv. mĩ gulum' (Lit. Eyes wanting).
Blood, n. kak'ki.
Bloodwood-tree, n. bũ'nar (Eucalyptus corymbosa).
Blossom, n. ner'ida.
Blue gum-tree, n. mũn'gar (Eucalyptus teriticornus).
Blue mountain parrot, n. Yũen (Trichoglossus mollacanus).
Boil, v. mar'i-nga.
Boil (tumour), n. dhunun'gur (Probably a corruption of dai'-a-ngũr, i.e., like a stone).
Boomerang, n. bur'an (abbreviation of burgan).
Bone, n. ngim; mun'dũ.
Bony bream (fish), n. bin'gera.
Born (to be), v. dhak'kaman; wũn'daman.
Bora, n. dhũr (L. A circle). Bũ-ũl.
Boronia (a flowering shrub), n. dũt'ki.
Bottom, n. dhair'vi.
Bottle-tree, n. bir'rimgan (Sterculia raspastris).
Bowels, n. gun'ang.
Box-tree, grey, n. min'ka; yap'pa (Eucalyptus hemiphloia).

English—Kabi.

Boxtree, bastard, or gum-topped, n. dhin'kar.
Boy, young, n. nguĩn.
Boy (young), n. nguĩn (Probably so-called from the practice of rubbing young children all over with charcoal dust at birth. See nguĩn).
Branch, n. kan'dir; dhe'rang.
Brave, a. wa wit'dhiman (Lit. Not afraid).
Break, v. kũm'ngan.
Breath, n. ngai'ya.
Breast, n. dhan'dũr.
Breast, woman's, n. ngam'ũng; nam'ũng.
Bright (cheerful), a. mĩ kak'kalman (Lit. Eyes bright or shining).
Brimful, adv. tam'burwan.
Bring, v. bar'iman.
Broad, a. pib'a.
Brother, elder, n. nun.
Brother, younger, n. wut'dhong.
Buck, as a horse, v. war'ran; war'raiman (See warrai).
Build, v. bun'nin; bun'nerin (Lit. fasten together).
Build (as a hut), v. dhũ'ra yang'ga (Hut make); dhũra bun'nu (Hut fasten together).
Bull-roarer (ceremonial noise instrument), n. bon'daban.
Bunya pine tree, n. bũn'yi (Araucaria Bidwilli).
Bunya nut, crushed, soaked and baked, n. nan'gu.
Burn, v. trans. war'abã.
Burn, v. intrans., mar'in; mar'iman.
Burst, v. bul'inirra.
Bush (the forest), n. bam'pi.
Bushes (scrubby forest), n. mut'yi.
Bushy, a. mũ'tyi.
By one's self, alone, adv. mit'dhinũ.
By no means, ex. Wa! Wa! (Lit. No! No!).
Bye-and-bye, adv. bũn'na wũp'pa; wen'yambur'ra tim'ba.
Bucket, n. pĩ-i (Vessel for carrying water. Contraction of pĩkkĩ, a palm tree, the flower sheathes of which were used by the aborigines to carry water. See Note Five).
Cabbage palm tree, n. gun'da.
Calf, of leg, n. bu'yũ.
Call, v. yã'li; yã'li-ya'li

English—Kabi.

Calling, v. ya'liman.
 Camping, v. yun-maman.
 Camp, n. ki'ra (L. The fire): ki'rami (L. By the fire); ma'rē (L. place of heating or cooking); kī'abā (L. Place of the fire).
 Campbell, Johnny (Aboriginal name of), n. Kag'ariū (A notorious Kabi bushranger).
 Canoe, n. kom'bar; kun'dū. (L. Bark of trees from which canoes were made).
 Care, v. kā'wan.
 Carry, v. wum'baliman: wum'balithin.
 Cat, native, n. yu'rūthin; mi'bur (Dasyures sp.).
 Catch, v. dhom'mi; dhūm'mū.
 Cat-fish (fresh-water), n. bil'la; bāl'a.
 Cedar tree, red, n. wūt'dha (Cedrela toona).
 Cedar tree, white, n. bai'ning.
 Centipede, n. kir'ai.
 Ceratodus (Lung fish), n. dhal'la; dhal'lara.
 Change, v. kari'nga mal'iū.
 Charmed, v. man'ngūr.
 Charcoal, n. nguīn.
 Chase, v. dir'ithin warī'man.
 Cheek, n. wāng'gan.
 Cheerful, a. nūlla kal'angūr. (L. Inside good).
 Cherry-tree, native, n. bir'ra-bi'rra (Exocarpus cypressiformis).
 Chest, of body, n. dhan'dūr.
 Chew, n. dhin'piman.
 Child (baby), n. wāl'bai; wāl'v'ai; nguīn'i; bir'wain.
 Chin, n. yik'kal.
 Chop, v. kang'ithin.
 Circle (ceremonial), n. dhūr.
 Cicada (Commonly called locust), n. yil'la.
 Claw, n. din'ang (see foot).
 Clear, a. kal'angūr.
 Clever, a. būn'da.
 Climb, v. wun'dam.
 Clothes, n. bum'bir (Evidently a coined word).
 Close, adv. nūl'la.
 Cloud, n. mon'dam; wūn'a; ku'ruī.
 Club (commonly called nulla), n. kūt'dhar; dhab'ari.
 Coal, n. nik'ki-tal'bvul.
 Cockle (shellfish), n. ngū'rūng.
 Codfish, n. dōkkō.

English—Kabi.

Coast, n. būkkan.
 Collar-bone, n. ku'rū.
 Cold, a. wal'lai.
 Come, v. būg'aman; ba'man; bū'in; būa (See Note Five).
 Come, v. imp. ya'buai.
 Come along, v. ya'gobi.
 Come down, n. bū'gī.
 Come here, v. mon'da; bum'gai; yer'ri bu'ga (L. This way come).
 Come back, v. bi'ya-bama'n.
 Come in, v. kari'baman.
 Come out, v. wur'ūbūk'am.
 Come up, v. yu'ang.
 Come this way, v. bū'garī'.
 Come (dog-call) Ai, aiē; Idh, idh, idh.
 Cockatoo, white, n. gig'ūm (Kakatoe galerita).
 Cockatoo, black n. gēy'ambian; dhar'ukal; wiy'al; kul'verwa (Calyptorhynchus banksi and (or) C. Funereus).
 Cooey, v. biyel'li.
 Cook (boil), v. mar'i-nga.
 Cooked, adv. kāpī.
 Cool, a. yāg'al.
 Coroboree maker (Song maker), n. yau'ar nū'va.
 Country, n. dha'gūn (Often abbreviated to dhan, or dha).
 Cousin, male, n. yu'medhemī.
 Cousin, female, n. ku'medhemī.
 Cover, v. kam'biman.
 Cowardly, adv. wit'dhī.
 Crab, n. nā'lor.
 Crab, soldier, n. yin'gū-yin'gū.
 Crane (bird), n. yi'lai bōdhau'man (L. Cray-fish eater).
 Crane, or heron, blue, n. kwō'wal (Onomatopoetic name).
 Crane, Giant, or native companion, n. kun'urang; kūndur'kan.
 Creek, n. wir'ra; dhēr'ang (L. branch or leg).
 Crayfish, n. yil'ai.
 Crooked, a. wār'kuin; war'ūin; Note Five.
 Crow, n. wōw'a (Corvus coronoides and (or) C. ceciliae).
 Crow, pied, n. ka'wūng (Stepera graculina). (Onomatopoetic name.)
 Cross, v. wān'gau; wān'gauman.
 Cry, to make, v. dun'ginu'riman.

English—Kabi.

Crying, v. du'ngiman.
Crystal (Quartz, magic), n. ngan'pai; kun'dir.
Crystal (black, magic), n. min'kom (Usually a circular disc of obsidianite, sometimes called mullū).
Cure, v. bai'ya yang'galithin (L. sickness or hurt, make well).
Curlew (stone plover), n. kūw'ir (Onomatopoeitic name); (Burhinus magnirostus); bū'yū-bī'lar (L. Spear legs).
Currajong tree, n. kāy'an kun'marin; wir'ri (Sterculia diversifolia).
Cut, v. kau'wan; wū'lam; wū'athin.
Cut, n. dhim; kan'gan (chop); wū'lam (cut open).
Cypress pine tree, n. kū'lūlū; kū'lūloi (Coniferae columellaris).

Damp, a. kung'-ngūr (L. wet-like).
Dark, n. wūin'-dhau (L. Time of darkness; night-time).
Dark, in colour, a. mul'lū.
Darkness, n. wūin.
Daughter, n. kan'igan; dur'anangan'.
Daughter-in-law, n. kōl'anmin.
Day, n. ngu'rūindhau (L. Time of sunlight).
Daylight, n. ngu'rūin; bar'biman.
Daybreak, n. dhu'lurin.
Deal, v. Wūa-lai'yū.
Deal out (distribute), v. wūa-iū.
Dead, adv. bal'ū'man; bal'ū'an; wu'rū (L. finished).
Dead tree, n. dau'wa dhū (L. Withered tree); dau'wa (Contraction of dau'wa dhū).
Deaf, a. pin'ang gulūm (L. Ears, or hearing, wanting).
Desist, v. wan'ai; wu'rū (L. finish).
Death-adder, n. mun'dulum; mu'nul-gum; mūr'rolong (F.I.).
Die, v. bal'ūman; bal'ūn.
Dhilla bag (of grass or hair), n. nguam.
Directly (at once), adv. dha'li.
Dirty, a. mul'lū.
Dislike, v. wan'ai.
Dismount, v. nyen'daio.
Distribute, v. wua'-iū.
Dog, native, n. wāt'dha; wāt'dha kār'um (L. Wild dog).
Dog-call, ex. Ai, aie; Idh, idh, idh.

English—Kabi.

Dog-wood tree, n. mam'bū (Jacksonia scoparia).
Done, adv. wu'rū.
Done (to be), adv. kab'iraman.
Downhearted, adv. yin'na.
Dream, n. ba'ri-wun'daman; par'būn-bari; nan'garim (F.I.).
Drink, v. dhau'thin.
Drink, v. imp. bī'dhau'thinda.
Drive away, mīb'amma.
Dry, a. bu'thong; dau'wa.
Dry, v. dau'wa-liman.
Drown, v. kōār'on.
Duck, Black, n. nār (Name of onomatopoeitic origin) (Anas superciliosa).
Dugong, n. yuan'gan (Dugong dugon). This name is evidently adapted from the habit of this marine animal of "coming up" to the surface of the sea to breathe. See "yuanng."

Eagle (coloured red, with white back), n. wur'ūmā.
Eagle, wedge-tailed, n. butd'har, gud-hella (Urodetus auclax).
Eagle, white breasted, sea, n. bur'ad (Haliabitus leucagaster).
Ear, n. pin'ang.
Early, adv. dhū'lūrū; dhā'li.
Earth (as country, or place), n. dhā'gūn. (Dhā'gūn, by the elision of g (See Note Five), becomes dhāun, and by the further elision of the obscure vowel, becomes dhan, which, sometimes further abbreviated to dha, is found affixed to very many aboriginal place names further corrupted to dan, ta, da, tya, cha, and, in the case of such names as Caboolture and Maruchydore, to their terminal syllables -ture and -dore, respectively). (I).
Eat, v. dhau; dhau'man.
Easy pace, n. ngī'ta.
East, n. Yāv'an. (Expressing direction of the wind rather than the point of the compass.) (F.I.).
Edge, n. kar'anī; ku'li.
Edible, a. dhau'gō-bandh.
Egg, n. bam.
Elbow, n. kun'di; bon kin'ing (L. Bend of arm).
Eel, n. yū'lū; yūd'lū.

English—Kabi.

End, n. tom.
 End (point, as of a spear), n. mū-ūr.
 End (butt), n. tur'bai.
 Empty, a. nūl'la.
 Emu, n. ngur'ūin (Dromaius novae hollandiae).
 Enter, v. karī'thin; karī'mī.
 Evil spirit (sp.), n. wub'i; ub'i; (male), wub'igan; ub'igan (female). (These spirits were believed to wander about inducing people to do ill deeds.)
 Every, a. ngam.
 Everyone, n. ngam kāl'im (L. every one).
 Eye, n. mī.
 Eyebrow, n. ting'gir.
 Eyelash, n. dhip'indyun; buel-buel.
 Exchange, v. wūa-lai'yū.

 Fat, n. and a. marum; n. brak'ke; gūt'dhī. See gūt'dhī.
 Face, n. ngu.
 Fall, v. bum'balin.
 False, n. dhā'kin.
 Fantail (Shepherd's companion), dhing'ka-dhing'ka (Rhipidura leucophris).
 Far, adv. mik'ir.
 Farther, adv. kil'athun'da.
 Fast, a. kāl'ū; bi'dha'li.
 Fasten together, v. būn'ūrin.
 Fearful, adv. nūl'la war'raibin (L. Inside jumping, i.e., trembling).
 Feel, v. būndoman.
 Fence, n. wār'ra-wār'ra. (A coined word, the aborigines had no fences, therefore they had no name for them; but as the early settlers' "dog-leg" fences had, for them, a fancied resemblance to the figures produced in a game played with string on the fingers, like a white child's game of cat's cradle, they adopted their name for the game, warra-warra, to denote a fence.)
 Fetch, v. barī'man.
 Few, a. nār'angi.
 Few, n. būr'ra; dhai'ya (See burra).
 Fight, n. and v. bai'yalai'yū.
 Fight (with club and shield), n. kut'dharō-bai'ya. (Lit. with club, fight.)
 Fight (by pulling hair), n. dhil'la-bai'ya (L. hair fight).

English—Kabi.

Fighting ground, n. bai'yabā; bau'warī (L. place of fighting with spears).
 Finger, n. pirri (sometimes corrupted to bid'di); mol'la.
 Finished, adv. wu'rū.
 Fire, n. ki'ra.
 Fire-stick, n. ki'ra-dhū'nga (L. wood of fire).
 Firmly, adv. but'dha; būn'ūrū.
 Fish (generic), ūn'dia. (This word is a corrupted abbreviation of the word ngandi'kal, sometimes pronounced "undi'kul," the name of the sea mullet. Analogous to this, in the Yugumbir (Logan River) language, the word dha'lum is the name of the mullet and also the generic name for fish).
 Fishing net, n. mūl'a.
 Figtree, n. kāb'ura; bim'er; kūlbou.
 Flat (a small, treeless plain), n. bir'rū.
 Flood, n. ngūm'ma.
 Fly, n. dhip'pi; dib'ing. See dibing.
 Fly (as a bird), v. dhūr'aman.
 Flyblown, adv. dhin'ga-nga.
 Flying fox (Fruit bat), n. girra'man (Pteropus poliocephalus).
 Food, n. bin'dha.
 Foot-print, n. kuan; dhin'ang-dhā (L. foot ground).
 For, prep. karī'.
 Forest, n. bam'pi; nār'ang).
 Forehead, n. ngu'lung; yi'lūm; nyūng'al.
 Forget, v. pin'ang balu'man (L. Ears dead); ngara'loman, q.v.
 Forgive, v. būn'na kūn'an wūn'imba.
 Four, a. bul'la-bul'la (L. Two (and) two).
 Fraser's Island, or Great Sandy Island, n. Kor'iwiga; Kgar'i.
 Free, a. yul.
 Freestone, n. kit'ta.
 Fresh, a. dhu'lar.
 Frightened, adv. wit'dhiman.
 Frilled lizard, n. bau'pal; bau'bval. (Clamydosaurus kingii.)
 Frog, n. wor'bū; gun'gan.
 Frost, n. pir'ri-nga (L. like fingers, evidently referring to finger-like icicles); duppa.
 Froth, n. wur'ka.
 Full, a. and adv., gum'ka; wul'bung.
 Fur, n. mun'ung.

English—Kabi.

Fundament (anus) n. nūlla mū'mū
(L. Hole of buttocks).

Gape, v. wul'lai.

Gammon (pretence), n. gut'tal.

Get on, v. bat'yimī.

Geebung tree (Persoonia), n. won-
g'ul.

Gentle, a. wūppa; kūnan.

Genital (female), n. bin'ang.

Genital (male), n. dhun.

Ghost, n. ngūt'hūrū (L. a shadow);
marat' marat'; milo'ng.

Giddy, a. mī kurīn' (eyes turn
around); Kam kurī'man (head turn-
ing around).

Give, v. wūm'ngan; wūga; wūa (Note
Five).

Girl, n. wur'gū; wu'rū (Note Five).

Glad, a. nūlla yang'galin (L. Inside
making good).

Go (walk or depart), yan.

Go to or for, yan'gō.

Go, v. imp. yan'-nā.

Go in, v. kari'mī.

Go under, v. kor'imgai.

God (Supreme Spirit), n. Bir'ral (L.
"In the sky"). The aborigines had
a vague idea of a supreme being "up
in the sky," but, however, the idea
may have been the outcome of early
mission work.

Good (very well), ex. A'thī!

Good, a. kal'ang, ex. E. (This letter
is the nearest expression of an
ejaculation that cannot be expressed
in writing.)

Goodly, adv. kal'angngūr; kal'angūr.

Goose (native), n. ngir'ring.

Gnaw, v. dhau-'dhau'man.

Gully, n. dher'ang (see dherang).

Gum-tree, spotted, n. mūn'gar
(Eucalyptus maculata).

Gum-tree, blue, n. yir'ra; yu'ra
(Eucalyptus teriticornus).

Gum-tree, red, n. dham'bīr (Eucalyp-
tus rostrata).

Grass, n. ban; kgū-kgū.

Grass-tree, n. dhak'ka (Xanthor-
rhoea).

Grasp, v. kūl'bathin.

Grandmother, maternal, n. yen'an.

Grandmother, paternal n. kom'arūm.

Grandfather, maternal, n. nga'thing.

English—Kabi.

Grandfather, paternal, n. mai'bin.

Greedy, a. yang'gan gī'ver (L. more,
believe or expect).

Grey, a. dau'wa dau'wal (L. dried;
withered).

Grey (as hair), a. gil'an.

Grow, v. dhu'ruman.

Grub, edible, n. bu'rūga, pai'yūm
(found in gum-trees); gūm'bo or
kam'bō (a teredo, found in water-
logged timber. The Fraser's Island
natives believe this grub to eventu-
ally develop into a garfish. It is a
bi-valve mollusc).

Gum, any kind, n. tūp'pa.

Halfcaste, n. dhi'kuī.

Hailstorm, n. mō-'ār.

Hair, n. dhil'la; gam.

Hand (including fingers), n. pir'ri.

Hallo! ex. Ngar'a! Nar'a! Ar'un!

Happy, a. mun'dhar.

Hard, a. but'dha.

Haste, v. imp. Ngam.

Hasten, v. bi'dhal'i.

Hat, n. pīn'ga (a coined word). The
flower-sheath of the palm tree,
pik'ki (Archontophoenix cunning-
hamii) was used by the natives to
hold water. This word was abbrevi-
ated to pī-i (see note five) as a name
for the white man's bucket. In early
days, the gentry or wealthy people
wore high hats, and the military
officials wore somewhat high hats
with chinstraps. Hence the coin-
age of the word pī-nga, i.e., like a
bucket.

Hate, v. wā kā'wan (L. not care).

Haughty, a. ngirbōman.

Have, v. kai'mindū.

Hawk (Collared sparrow), n.
til'gonda.

Hawk (small, streaked), min'min.

He, n., pron. ngun'da.

Head, n. kam; gam.

Headfirst, adv. kam'iyan (head go).

Headwards, adv. kam'ngūr.

Hear, v. brūn'ga; bvrūn'ga.

Heart, n. tukku.

Heavy, a. dhi'kir; tan'kanbūl.

Help, v. ngu'punathin.

Here am I, ex. O!

High, a. nga'kan.

English—Kabi.

Land, n. dhāg'ün; dha'-an; dha. See notes one and five.
Language, n. bon'dha.
Large, a. win'gwūr.
Late, n. ngam.
Laugh, v. wat'dhiman; wat'dhi wat'dhi.
Laughing Jackass (bird), n. kag-gū. See Jackass. (Name of onomatopoeic origin.)
Lazy, a. kāw'an kâbi (L. care not).
Leader, n. kam'aron. (This word appears to be derived from the Kabi word kam, meaning head, and either the Kabi word maron, meaning an encampment, or the Wakka word murun, meaning a mature male aborigine. It was frequently used by the Kabi, Wakka and Yugumbir tribes to denote the owner or manager of a grazing holding, and was translated by the natives as "The head boss.")
Lean, a. ban'gundom dau'wa (L. flesh withered).
Leave, v. wūn'ai.
Leaves (of plants), n. wur'ung.
Left abandoned, v. wūnaimath'i.
Left-handed, a. wūthong-garū.
Leg, thigh, n. dher'ang.
Lemon-tree, native, n. tar'um.
Lend, v. tim'barōw'a.
Let, permit, v. wūmn'gan. See, give.
Let out, v. wu'rūwa'thin.
Liar, ya'būlūman.
Lie, v. yāb'alūman (L. dead talk); dha'kun'ya (false speak).
Lie, n. gul'dhal (pretence); dha'kun'ya (false talk).
Life-giving, a. man'-ngūr-ngūr.
Life possessing, adv. man'-ngūr-ngūr.
Lift, v. way'ima.
Light, not dark, a. yī'kīman.
Light, n. ngu'rūin (daylight).
Lightning, n. bul'la; bud'larum; bul'la-bīr'a (chain lightning); (L. lightning shoot out).
Likewise, adv. yī'kī.
Live, v. mur'ū-nyen'aman (L. nose or breath, being); mu'rūbeman (L. breathing).
Lily (blue, water), n. māg'um (Nymphaea gigantea). (Bulbs and seeds are edible.)
Lip, n. dham'būr.

English—Kabi.

Liver, n. gun'ang; kun'ang.
Lizard, Jew, or bearded dragon, n. pin'ang-guran' (L. long ears). (Amphibolurus barbatus.)
Lizard, Frilled, n. bau'bal (Clamydosaurus kingii).
Lizard, Sleepy, or blue-tongued, n. wun (Tiliqua scincoides).
Lizard, Water, n. warār'an (phsignathus lesuerri).
Loins, n. kân'im.
Log, dry tree, n. dau'wa (an adjectival noun, literally meaning withered). See wood.
Long, a. guran'.
Long ago, adv. wur'ū-guran'-ba.
Longing, v. nūlla gulum'boman (L. inside wanting).
Look, v. nya, v. imp. nyal'ithin.
Loud (intense), a. wāp'parō; pinarō.
Louse, n. tūlūm.
Love, v. balūr'aman.
Lump, n. wul'bō.
Lustful, a. war'raiō.
Lung, n. wāng.

Mad, a. pin'ang-gulūm' (L. ears or hearing wanting; or unhearing).
Make, v. yang'ga; yang'gaman.
Maggie, shrike, n. kur'ūmbūl (Gymnorhina tibicen).
Maggie lark, or peewit, n. din'da (Grallina cyanoleuca).
Maggie, Pied or scrub, n. kāw'ung (Strepera graculina).
Man, aboriginal, n. dhān.
Man, young male aboriginal who has passed the initiatory man-making ceremony, n. kiv'ar; kib'var.
Man, young man who has passed the major bora or man-making ceremony, n. borail, or bū-ūl.
Man, old, n. win'yir.
Man, white, n. māk'aran; mūtyī. (These are derived from names of evil spirits).
Mangrove tree, n. pir'ri. (So named from its finger-like aerial roots. See pirri.)
Many, a. būngan; gur'windha; mai'yan, sometimes corrupted to mūr'rin or mūr'ra.
Man-making ceremony, initiatory, n. kiv'ar-yang'ga.

English—Kabi.

Hill, n. wai'kur; wai'-ur (Note Five); mundu; kunda; wai'kur dā'-ami (little hill).
Hip, n. ngānim; kānim.
His, pron. ngun'dabūl'a.
Hit, v. būm'be; būm'baman.
Hocks, n. yil'la.
Hole, n. nūl'la.
Hole, in a, adv. nūl'larā.
Honeysuckle tree, large, v. both'arum (L. *Banksia latifolia*).
Honeysuckle tree, large, n. both'arūm (*Banksia latifolia*).
Honeysuckle, small, n. wāl'um (*Banksia amula*).
Honey (of dark bee), n. gil'la.
Home, n. yū'vathī.
Hole (through septum), n. mūr'rum būr'ri.
Horn, shape of, n. būk'ka.
Hornet, large, n. kau'wa.
Hornet, small, n. yau'wa.
Horse, n. yer'iman (a word introduced from New South Wales).
Hot, a. mar'iman.
House (hut), n. dhūr'a; dūw'ai. See duwai.
How, adv. min'ya yan'gō; min'yangō (L. how going).
How getting on? Wen'yarī?
How is it? Wan'duramath'ī?
How many? miny'a-nī?
Humble, a. mur'ū-bal'ūman (L. nose down, or dying).
Hunched, a. bul'tyin.
Hut, n. dhūr'a. (See house).
Hut build, v. dūw'ai būnnū (L. bark fasten together).
Hungry, adv. kan'dhau; gan'dhau.
Husband, n. mal'lithimmā; mal'lim; mal'lithimmā dan'dhor.

I, pron. ngai; nai; ai (the suffix du is attached when the pronoun precedes a verb).
Ibis, n. mur'ū gura'n (L. long beak). (*Plegadis falcinellus*).
If, adv. būn'na.
Iguana, ground or grass, n. gūt'dhī.
Iguana, ground or burrowing, n. mar'ūn.
Ill-tempered, ku'wai-gur'an.
Impudent, a. dhā'bar.
Indeed, interrog. In'ga?
Inquisitive, a. biy'an.

English—Kabi.

Inside, adv. nūl'la-nī.
Invincible, a. wūp'pin.
Iron-bark tree (narrow leafed), n. tū'būn; tū'bvūn (*Eucalyptus crebra*).
Iron-bark tree (silver leafed), n. nan'garin (*Eucalyptus melanphloia*).
Issue, v. bir'aman.
It, pron. ngun'da.
Itching, adv. bīd'haman.
Its, pron. ngun'da-bū'la.
Ironwood tree, scrub, n. buar'ngan (*Myrtus Hillii*).
Jackass, **Laughing**, n. kag'gū (*Dacelo gigas*).
Jealous, a. mī kam'biman (L. eyes covered).
Jew lizard (Bearded dragon), n. pin'ang-gura'n (L. long ears). (*Amphibolurus barbutus*).
Joke, v. dār'ithin.
Jump, v. war'rai; bur'rain.
Just now, adv. kai.
Just so, so, interj. E-yīla, Ila (Equiv. Yes, possibly).
King fish (giant perch), n. yer'ingba.
Kiss, v. dham'bur bun'bithin (L. lip suck).
Kangaroo, large adult male, n. kurū'man (*Macropus gigantus*).
Kangaroo, young buck, n. dha'rōain (*Macropus gigantus*).
Kangaroo, doe, n. yi'mar (*Macropus gigantus*).
Kangaroo, very young, n. wal'bai.
Kangaroo, rat, n. pai; bār'ūng.
Kauri pine tree, n. nun'mūlō (*Agathis robusta*).
Kick, v. nar'ūman, dhin'ang-bai'ya (L. foot fight).
Kill, v. bai'ya-balū'man (kill dead); bai'ya wu'rū (kill finish).
Kind, a. kūn'an-bo'man.
Knee, n. dhi'mī; bun'dur; bōn dher'ang (L. bend of leg).
Kneel, n. bun'dur-būm'bi (L. knee fall); nyin'dai (sit down).
Knife, of quartz splinter, n. kung'-kam.

English—Kabi.

Man-making ceremony, major, n. dhūr (L. a circle). (This ceremony is generally known to white people as "bora," a word which was introduced from New South Wales.)
Mark, denoting possession, n. bandh'-ngūr.
Married, adv. bin'damathi; dhūm'u-man (L. caught).
Me, pron. acc. ngan'-na.
Me, pron. dat. ngai'-būl'a.
Meat, flesh, n. ban'gan.
Messenger, n. dom'ka.
Middle, n. nir'im; ngara'nni.
Milk, n. ngam'ang; am'üng. See breast.
Milky way (via lactea), Mū-ün.
Mind, v. yilv'anya' bauw'aman. (This appears to be an exclamation equal to "Look out.")
Minnow, n. bur'in.
Mist, n. kuâng. Same as "rain," q.v.
Moon, n. Bāp'ün.
Moonlight, n. gūl'ūwā.
More, adv. yang'ga.
Moreton Bay ash-tree, n. kau'wan-dhūr or kurandhur' (L. cut rings, referring to marking on bark). (Euclayptus tessularis.)
Morning star (Planet Venus), n. dir'ai yir'ki.
Moss, n. wā'būng.
Mosquito, n. min'yir bun'ba; dib'ing.
Mount, v. wūng'ali.
Mourning, by fasting, v. nga'rin.
Mother-in-law, See below.
Mountain range, n. bun'thur. See back.
Mountain, n. kūn'da; tūn'ba; wai'kur; wai'-ur (Note Five).
Mouth, n. dham'bur (L. lips); tang'ka (L. teeth).
Mud, n. dhil'ang.
Mullet, n. ngan'di'kūl; ngon'daiya.
Mullet, Sea, n. kar'bunya.
Myrtle-tree, black, n. wām'bai; dī'-wun.
Murderer, n. Mot'dherbin.
Mother-in-law, n. ngu'lungan. (A corruption of ngulēyan-gan, from ngu'lēyan, bat, and the feminine suffix gan, i.e., a female bat. It was the custom of the aborigines that a son-in-law and mother-in-law should never look at or recognise one another. On the approach of a son-in-

English—Kabi.

law, the mother-in-law would conceal her face and body with her rug or blanket, giving to herself some resemblance to a bat at rest covered by its wings. See son-in-law.)
Name, n. wil.
Nape, of neck, n. kun'na.
Native companion, crane, n. kundūr'-kan; kun'urang. (Megalornis rubicundur.)
Narrow, a. dhal'būr.
Near, adv. pir'anī.
Near to, adv. ber'ran; but'han.
Near-sighted, adv. mī mup'iman.
Neck, nape of, n. kun'na.
Necklace, woman's, of pearl-shell, n. dul'in.
Never, adv. wa; kâ'bī.
Net, for kangaroos, n. mērbung.
Net, n. dup'pi; kup'era.
Net, fishing, n. mūl'a.
New, a. dhāl'iban.
No, adv. kâb'ī.
Now, adv. dhā'li.
Noise, n. dhi'lil.
Noisily, adv. dhi'lilbā-ngūr.
None, ad. kâb'ī.
North, n. kon'ōvī.
Nose, n. mur'ū.
Nose discharge, n. bun'yū.
Not (do not), ex. Bār; Wā-g'ō.
Not, adv. kabi; wā.
Notch, n. tin'dai.
Nowhere, adv. Kâb'ī.
Night, n. wūin'dhau (L. time of darkness).
Nulla, club, with notched or serrated head, n. kūt'dhar.
Nulla (with rectangular head), n. būk'kan.
Nulla (tapered at the heavier end, but not notched), n. dhab'ber.
Oak-tree, forest, n. yul'lō (Grevillea robusta).
Oak-tree (Sheoak), n. bil'lai (Casuarina glauca).
Obey, v. kâl'ū bvrüng'aman (Hear quickly).
Old, a. wu'rūwendh; wur'ūbandh.
Of, prep. ngā.
Often, adv. kir'wa; ngam.
One, a. kal'im; kua'lim.
On foot, adv. dhin'ang-gō (L. (On) foot go).

English—Kabi.

On top, adv. bar'ainī.
 On horseback, adv. man'-ngūr.
 Opossum, grey, forest, n. nga'rambī;
 kurū'ī (Trichosurus vulpecula.)
 Opossum, Scrub, ringtail, n. kâb'âla.
 Others, pron. kâr'va kar'va.
 Other side, n. gun'manī nar'anginī.
 Orion's belt, constellation, n. kon'nai
 (L. a spear). (The aborigines have
 a tradition relating to this constel-
 lation in which a man with a spear
 figures.)
 Our, pron. ngal'lin-ngūr.
 Out, adv. wu'rū.
 Outside, adv. bun'durā.
 Overmuch, adv. bam'gūnā.
 Own, v. ngil'ka.
 Owl, n. bul'it; ing'ka.
 Owl, mopeke, kug'gū (Ninox boo-
 book).
 Oyater, n. tī'bīr; dhī'bīr.

Paddymelon, n. bug'al bu'-al.
 Painful, a. kig'yar.
 Pandanus tree, n. win'nam (Pan-
 danus pedunculatus).
 Paint, black, of charcoal, n. nguīn.
 Paint, red, n. kut'dhin.
 Parrot, Blue Mountain, n. yū'ēn
 (Trichoglusus molluccanus).
 Parrot, Greenleak, n. pīr.
 Parrot, King, n. bā-īr (Aprosmictus
 scapularis).
 Perspiration, n. ngu'yum.
 Perspire, v. ngu'yumboman'.
 Pigeon, Wonga, n. won'ga; won'gali-
 man.
 Pigeon, bronze-wing, n. mam; tām'ar.
 Pigeon, sp. n. kong'kalim.
 Phlegm, n. bunyū.
 Pebbles, magic, n. ngan'pai (round);
 min'kom (circular and flat).
 Pelican, n. bōwalum; bū'lualum.
 Penis, n. dhun.
 Perambulate, v. wâ-karīn yan'dirīū
 (L. not here, travelling about). Ver-
 nacular translation is "On walk-
 about."
 Perhaps, possibly, ex. implying
 doubt, ĩmba.
 Pine-tree, Moreton Bay, or hoop, n.
 kun'yam. (Araucaria Cunning-
 hamii.)

English—Kabi.

Pine-tree, Bunya, n. būn'yī. (Arau-
 caria Bidwillii.)
 Pine-tree, Kauri, n. nūn'mulō.
 Pipe, n. pai'yūm. (Probably a cor-
 ruption of English pipe.)
 Pheasant, swamp, or coucal, n. bun-
 bun (Centropus phasianinus).
 Plain turkey, n. kalarkā.
 Platypus, n. dhur'kū (Ornithorhynchus
 anatinus).
 Play, v. bi-wat'hin (Make laugh).
 Pleased, adv. nūl'la dhan'durban (L.
 Inside smooth, i.e., pleasant).
 Pleasure, expression of, Ar'irō!
 Plum-tree, scrub, n. kul'ain.
 Pole, n. pon'dai.
 Point, as of a spear, n. nōr.
 Poison bark, from brushwood, n.
 dil'kai.
 Poison bark, from a tree, n. tūm'ma-
 pūrba.
 Porcupine ant-eater, n. kāk'kar; kā-ār
 (See Note Five).
 Porpoise, n. yul'lū.
 Prawn, n. wūn'ding.
 Prepare, v. nauw'apīrā.
 Pretty, a. mun'dai.
 Pretense, gul'dhal; da'kun ya (false
 talk).
 Pull, v. yūr'ī.
 Put, v. yīv'arī.
 Put away, v. mīv'arī.
 Put in, v. kari'naman; mōa'man.
 Put out, v. wur'ū-yīv'arithin'ī.
 Put up, v. wom'bathin.
 Punk (fungus used in making fire by
 friction), n. pa'būnbarē.

Quail (bird), n. mur'rindūm.
 Quartz, splinter used as knife, n.
 kung'kam.
 Quartz, black crystal, n. min'kom.
 (Usually a disc of obsidianite.)
 Quartz, magic, crystal, n. ngan'pai;
 kun'dīr.
 Quiet, adv. dhi'lumdhī'kūl (noise
 stilled); kūn'an (tame).
 Quietness, n. dhi'lum-bār (L. without
 noise).

Rail, water-bird, n. dhārūn; dhim.
 Rain, n. yeron'g; kuāng.
 Rainbow, n. dhak'kin.
 Raspberry, native, n. mal'kalang.
 Rat, sp. n. mum'būr.
 Ready, adv. ngam.

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Really, ex. Ngin'di! (Expressed by oral inflection.)
Reconciled, adv. bu'ri-mur'iman.
Red, a. but'dhar; kut'dhi-ngūr.
Red clay, used as paint, n. kut'dhi-ngūr.
Reed, sp., n. kā'gā.
Reed, with edible root, n. Yim'bin. (Typha augustafolia.)
Relish, v. nūl'la bau'wan. (Inside stinging.)
Red gum-tree, n. dhom'ba. (Eucalyptus rostrata.)
Regret, expression of regret or approval as inflected, E. (This letter does not exactly describe the expression, but it is as near as can be described by means of the alphabet.)
Remain, v. nyen'an; nyen'mai.
Remember, v. pin'ang bā'mathi (L. hearing has come).
Resemble, v. yik'iman.
Restless, a. ngu'dhālā.
Return, v. biyabaman (L. back come); būm'kuman; biya-gai (L. back here).
Revolve, n. kurīm'an.
Rib, n. kū.
Ride, n. kan'githin.
Ridge, n. kun'da; mun'dū.
Right, correct, adv. Yam'bō.
Ring, n. dhūr.
Ripe, a. ma'rima'thī.
Rise, v. wun'da; wun'daman.
River watershed, n. nūg'an; nūkki.
Road, or **track**, n. kuan; dum'ba.
Roast, v. kir'a-mar'iba (L. heat at the fire).
Rock wallaby, n. dhūk'ki-nūv'a.
Roll, v. dhin'daliman.
Root, of a tree, n. dher'ang (See leg and branch).
Root, edible, n. māg'um (See magum).
Rotten, a. butd'hi.
Round, n. dhurūin.
Rump, posterior, n. mū-mū.

Sad, a. yin'na.
Sand, n. yarung.
Scar, on shoulder, n. mul'kar; mul'-ar. (These are tribal and class distinguishing marks.)

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Scars, across chest, n. wān'gau wū'am (L. across cut).
Scold, v. yam'nguman.
Scorpion, n. yil'ai (See also crayfish).
Scowling, v. mu'rū wūm'baliman (nose lifted).
Scrub, jungle, n. dhūr'i (L. place of trees).
Scrub turkey, n. wā'wūn; wā'wong (Onomatopoeitic names). (Alectura Lathamii.)
Sea, n. tin'girā; ting'nger.
Sea-snake, sp. n. kung mu'lū (water black snake).
Sea-water, n. Kung wu'lūi (L. water smoke). (Probably so named from its colour.)
Search, v. kau'waliū; wak'karraiū; Wūrraman.
See, n. nya.
Seed, n. dhu'lar.
Seek, v. nyā-iū (L. look about for).
Self, pron. mit'dhī.
Selfsatisfaction, expression of, Moun!
Send, v. bindha.
Separate, v. ban'you.
Shadow, n. ngūtdhūrū; dhu-ngur'uin-gul'um (Lit. shade of a tree).
Shady, a. bur'pū.
Shake, v. dhu'wā.
Sharp bone, n. mūdū gūran'.
Sharpen, n. kurī-ngūr.
She, pron. nom. ngun'da.
She, pron. nom. agent, ngun'darō.
Shell, v. mi'bira.
She-oak, n. See bil'lai.
Shield, light and narrow, n. kun'marin; gudm'arri.
Shield, large, of soft wood, n. Yā'ōur.
Shoot, v. bun'bara.
Short, a. dhal'būr.
Shoulder, n. ngil'kī; wal'lil; kōr'a.
Show, v. ngom'ba.
Sick, a. bai'ya-ngūr.
Silence, n. dhil'umbār (L. noise not).
Silky-oak tree, n. yul'lō.
Sinew, n. ku'kin.
Sing, v. dūp'pa; dūpp'athin.
Sink, v. nyen'daman.
Sister, n. yā'ōbin.
Sit, v. nyena'man.
Sleep, v. bugandō; bu'-andō; Yunman.
Sleepy, a. mī bug'an; mī bu'-an (L. eyes sleep).

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Slippery, adv. dhan'dur (See smooth).
Slow, a. yul; dhim'pi.
Slowly, adv. yul; wüppa (See wuppa).
Slow speaking, a. and n. Wüppa (Referring to people of inland groups). (Bidhali, quick or emphatic speaking, refers to coastal groups.)
Skin, v. nül'la wul'la (L. cut into).
Skinned, adv. dhim (See cut).
Sky, n. bir'a; ngur'ündh (See light).
Small, a. dhūmarami; dhā'amī; dhūm'mi.
Smash, v. būn'dhira.
Smell, v. kā (See taste).
Smell (odour), n. bu'aliman; bu'a-man.
Smoke, n. wul'ui.
Smoke, as a pipe, v. paiy'um kaiy'a-man (L. pipe biting); paiyum (probably a corruption of English "pipe").
Smooth, a. dhan'dūr.
Snake, generic, n. mur'ang (flesh food).
Snake, brown, n. murū-gurai'.
Snake, black, with red belly, n. mul'lū (Pseudechis porphyriacus).
Snake, death-adder, n. mun'dulum; mu'nulgūm; mūr'rolong (Acanthopis antarcticus).
Snake, diamond, n. kip'pa (Python spilotes, var.).
Snake, grey, n. yil'lam (Demansia reticulata).
Snake, spotted, scrub, n. dhīw'anti.
Snake, whip, n. yī'wun; ngun'dar.
Snake, yellow, n. mur'ai.
Snake, short, n. gulūm' (See gulum).
Soft, in sound, a. dhūl'ūlū.
Soft, tender, a. but'dhī.
Some, pron. kār'va; kār'ba.
Some others, n. kār'va-kār'va.
Son, n. ka'nī; nu'kivar.
Son-in-law, n. ngu'lung (a corruption of ngu'leyan, meaning a bat); kut'dharūm (a derivative of kut'dharwai, meaning pretense). See mother-in-law.
Song (coroboree), n. yau'ar.
Song-maker, n. yau'ar-nūva.
Sorcerer, n. man'ngūr; wern'gārī (see doctor).
Sorry, adv. nül'la kai'yaman (L. inside biting).

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Sour, a. tang'kam (Descriptive of action of acid on teeth. See teeth).
South, n. dar'alī (referring rather to the direction of the wind than to the point of the compass).
South-east, n. tun'gī (see note on South).
Speak, v. yā.
Speaking, v. yām'an.
Speak, v. imp. ya'thin.
Speak (orate), v. wul'lai, i.e., gaping.
Speak, loudly and quickly, v. yali-yal'iman.
Spear, long and heavy, made of split hardwood, n. konai.
Spear, light, made from sapling, n. bi'lar; pi'lar.
Spear, v. bau'wa. See sting.
Spear wound, n. kon'aithūm.
Spear-wood tree, a hard wood from which weapons were made, n. kauar (Dissiliaria baloghiodes).
Spider, n. mu'thar.
Spotted, a. kun'abar.
Spotted gum-tree, n. yu'ra; yir'ra (Eucalyptus maculata).
Spirit, of rainbow, fabulous, n. dhak'-kin.
Spirit (evil, who is believed to induce people to do wrong), n. Wu'bi; U'bi.
Spirit, female of Wu'bi, n. wu'bigan; u'bigan.
Spirit, a beneficent, n. jūn'jarin.
Spirit, female of jūn'jarin, n. jūn'-jaringan.
Spirits, other, that cause fear, n. ma'karon (a name given to white men by the aborigines); ngū'thūrū (L. a shadow); marat'-marat'.
Spring up, v. yī'raman.
Spit, v. nyum'-bi'ra (L. spittle eject).
Spittle, n. nyum.
Squeeze, v. bul'uni'raman; nau'aman; ngun'ira wur'a; bu'tdhaman.
Squirrel, flying, large species, n. ban'kū; mūlyir.
Squirrel, flying, small species, n. dhi'-būr; mūlyir.
Stand, v. būb'ai būwan.
Steal, v. kūr'raman.
Star, n. kāālba (L. "bright place"; abbreviation of kāk'kal-bā; Note 5).
Still, adv. dhi'kil.

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Sting, v. bau'waman. (See verb "to spear.")
Stinging tree, n. gim'pī (Laportea moriodes).
Stink, n. and v. bŭg'a; bŭa.
Stinking, adv. bŭg'a-ngŭr; bu'a-ngŭr.
Stone, dhak'ki; dai'ā; mudlu.
Stomach, n. dhu'yum.
Straight, n. dhu'rŭin.
Strengthen, v. but'dhawa'thin.
Stringy-bark tree, n. dhŭra; dŭwai.
Stringy bark, n. bai'gin.
Strike, v. bai'yaman.
Stump, n. kam'gilŭ; wāb'ŭn.
Stupid, adv. nyŭn'dal; bŭrraman.
Suck, v. bun'bithin.
Summertime, n. ngu'rŭingan.
Sun, n. Tŭrum; Big'ī.
Sundown, n. tŭrum karin' (L. Sun go in).
Sunlight, n. ngur'ŭindh.
Sunny, adv. ngu'iyim.
Sunrise, n. tŭ'um wŭndam (L. Sun go up).
Surprise, exclamation of, according to oral inflexion, Gin'dī; Gōg'indī; Arirō; Ar'ŭm.
Surprise, emotion of, nŭl'la wul'aman (L. Inside, or mouth, gaping).
Swamp, n. dhi'kumbi; ba-or.
Swan, black, kŭlŭn; muru-kut'dhi (Yugarabul language).
Sweat, n. ngŭ'yŭm.
Sweating, v. ngu'yumbōman.
Swell, v. dhŭr'imī.
Swim, v. yung'athin.
Swollen, adv. dhŭr'imī.
Sweet, in flavour, a. gēg'ar; gē-ar (Note 5); nŭm'arī.
Swallow, bird, n. ti'wan'awan.

Tail, n. dhun.
Tailor fish, n. dai'arlī (Pomatomus pedica). (Probably the English name is an adaption from this name.)
Take, v. bun'malī; kan'gō; kŭm'-ngan; bi-kŭm'-ngan (take forcibly).
Take in, v. kārī'ndimī.
Take back, v. biya-vin'diŭ.
Tame, adv. kŭn'an.
Tallow-wood tree, n. tī (Eucalyptus microcorys).

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Track, of foot, n. dhin'ang dhā (L. foot, ground).
Taste, n. bin'dha (See food).
Taste, v. yav'andhā; kā bin'dha-nā (L. taste food).
Teach, v. ngu'tanaliŭ.
Teal, bird, n. dŭbin.
Tear, of the eye, n. ngi'yul.
Tea-tree, paper bark tree, with red blossoms, n. nam'bŭr (Melaleuca leucadendron; var. varidaflora).
Tea-tree, paper bark tree, with white blooms, n. dib'ing (so named from it being a harbour for di'bing—mosquitoes). (Melaleuca leucadendron.)
Tell, v. yā'man (speak).
Tell a lie, v. dhā'kun-yā.
Teeth, n. tank'ka, nyil'ing.
Termite, white ant, n. ngārē.
Testes, n. wundŭ.
That, pron. mor'angŭ.
That one, n. kor'adhŭ.
That side, adv. nyun'da nyun'danī; kŭl'a dhŭr'ŭnī (L. there, to the right).
That way, adv. nga'lumā.
That, pointing at it, num'bain.
That, in front, mit'tendā.
That, behind, kut'yendā.
That, on right, dhu'rŭinyā.
That, on left, wut'dhonggerā.
That, above or below, min'da.
Their, pron. dha'nabunā.
There, adv. kŭla; mŭtya.
Thick, a. wing'wŭr.
Thin, a. nar'an.
Thigh, n. dher'ang; ter'ang.
Thine, pron. ngin'yŭngai.
Think, v. brŭn'gaman; vrun'gaman.
This, here, pron. kārī'-nga.
This place, n. mŭnda.
This side, n. bar'ingā; kārī' dŭr'ŭnī (This right hand side).
This way, adv. yer'ri.
Thirsty, a. ngai'-yal'lō.
Throat, n. yip'pī.
Throng, v. ka'kariman.
Throw, v. dhin'gŭ.
Thrown down, v. bŭmka'numan.
Thrust out, v. bir'a.
Thunder, n. mum'ba; mi'rē.
Thus, adv. yi'ri; yir'in.
Ticklish, adv. wir'imān.
Tide, rising, n. kung wŭn'dama (L. water rising).

English—Kabi.

Tide, ebbing, n. kung dhūmaramī (L. water little).
Tight, adv. butd'ha; pin'arū.
Tin vessel, n. kak'kar (L. derivative of kakkal, meaning white or shining. Name given to the vessel owing to its bright appearance).
Tire, v. intrans. ngai'ya bal'ūnā (breath gone or dead).
Tired, adv. ngai'ya ba'lūan (breath done or dead).
Three, a. bul'la kā'lim (L. two (and) one); kur'winda.
Thy, pron. ngin'dai; ngin'bilin.
To-day, n. gil'imbā; dhā'li (L. now).
Tomahawk, of stone, n. wag'garī; mūguim; mūy'ūm.
To-morrow, n. nūin yir'kī; būin yir'kī.
Tongue, n. tum'an.
Top, on, n. bar'ai-nā.
Top, n. bar'iyir; bar'itdha; bar'in-gūr.
Toe, n. pir'ri dhin'ang (L. finger of foot).
Track, path, n. kuan; yud'humgil; dum'ba; dhin'ang-dha (foot mark).
Tree, dead, n. dau'wa-dhū (L. withered tree). Sometimes abbreviated to dau'wa.
Tree, with large berries, n. tai'rong (Genus not specified). Habitat.—Mouth of Mary River.
Try, v. ngut'tani.
Tree, generic, n. dhū.
Turn, v. kuri'gō; kuri'namān.
Turkey bustard, n. kal'arkā (Eupodotis Australia).
Turkey, scrub, n. wāwūn; wai'wong (Alectura lathamii).
Turpentine tree, n. bīv'in; pīb'in (Syncarpia Hillii).
Turtle, n. mīb'ir.
Two, a. bul'la; bud'la.
Twilight, n. buin mul'lū mul'lūban.
True, a. givir.

Ugly, a. mūtyi; tang'anbā.
Under, adv. dha'banō (L. To, or into, the ground).
Unable, adv. kā'bī.
Upon, adv. bar'ainī.
Urine, n. kāb'ur.
Unwilling, adv. wā kāw'an nyen'a-man (L. not caring be).

English—Kabi.

Understand, v. brūn'gaman; bvrūn'gaman; vrūngaman.
Us, pron. ngal'in-ngūr.

Vain, futile, adv. yul.
Valley (watershed), n. nu'gan.
Very well, ex. E.
Vein, n. kak'kibā (L. blood, belonging to).
Very much, adv. kār'va-kār'va.
Vine (used as a rope and for climbing trees), n. yur'rū (Flagellaria indica).

Wait, v. wūn'ai-man.
Walk, v. yul yan'man (L. go slowly).
Wall-eyed, a. mī wul'uī-ngūr (L. eyes smoky).
Wallaby, n. wov'arngar; bō'al; bō'albū.
Wallaby (whip-tailed or Parry's), n. wāl'lon.
Wallaby (rock), n. dhâkkī-nūva.
Want (require), n. wan'dhuraman.
Wanting (minus), adv. gulūm'.
Wash, v. Kak'kal yivarī (L. put white or bright).
Watch, v. nyā-ye'ndaman (L. remain and look).
Water, n. kung.
Water-hen, n. wāthom (Porphyrie melanotis).
Water hole, n. Nūl'la kung-gūr (L. hole, water, belonging to).
Watershed, n. nu'gan.
Water spring, n. kung-gō wu'rūman (L. water go out).
Water vessel, n. bun'di; pī-ī (See bucket).
Water rail, bird, n. dhār'an; dhim.
Wattle, green, n. būp'in.
Wattle, black, n. dhil'gar.
Waves, of the sea, n. bom'ka-kuri'-man; uar'awī.
We, pron. ngā'lin.
Weep, v. mī ding'iman (L. eyes make wet).
Weak, a. nām'an mok'kar.
Well, in health, adv. man'ngūrba'-thin.
Well, rightly, adv. yam'ba.
Well done, ex. Kal'ang.
West, n. dup'pon.
Wet, a. din'gan.
What, pron. min'yangai.

English—Kabi.

Whatever, adv. wen'yiragō.
 What place, adv. min'yanū.
 When, adv. wengo; bū'na wen'gō.
 When, at what time, adv. wen'yō-bu'la.
 Where, adv. wen'ya.
 Where-ever, adv. wen'ya-mi-mi.
 Whether or not, adv. wen'yambā (abbreviation of "wenya imba").
 While, adv. bū'na.
 Which way, adv. wan'yiram.
 Whiting (fish), n. tūlarā.
 Whiskers, n. yēr'an.
 Whisper, v. wūp'pa yēl'li (L. softly call).
 Whistle, v. kui'bi.
 White, a. kak'kal; ka'-al; See note 5.
 White man, n. dhī; ma'karon (L. a ghost).
 White ant, termite, n. nga'rī.
 Why, adv. wan'dhurathin.
 Who, pron. ngan'pai.
 Wicked, a. wār'ang.
 Wife, n. mal'limgan; mal'limangan.
 Wild, not tame, a. kār'um.
 Wild, very angry, adv. ban'g-guran'.
 Willing, a. kāw'an nyena'man (L. caring be).
 Wind, n. buran'.
 Windy, adv. buran'dō.
 Wing, n. kun'di. See "elbow."
 Winter, n. wal'laidhau (L. time of cold); wiggin.
 Wipe, v. kak'kal-ngūr yang'galithin (L. make bright, clean, or white-like).

English—Kabi.

With, prep. nga.
 Withered, a. dauwa; but'dhong.
 Woman, n. yir'kan; yir'an. See note 5.
 Woman, old, n. win'yirgan; war'ūn.
 Woman, young, n. kan'igan.
 Wonga pigeon, n. wong'galiman (Leucosaria).
 Wood, timber, n. dau'wa dhū (L. dry tree).
 Woodpecker, bird (tree runner), n. yin'derin.
 Word, n. bon'dha (See "language").
 Work, v. yu'ang bin'iliū.
 Wren, blue head, n. dhurūn-ka'lim.
 Wrong, adv. wār'ang. See "bad" and "wicked."
 Yamstick, n. burat'. (A stick like an elongated club or nulla, pointed at the heaviest end, and used by women for digging yams and other root foods and as a weapon of offence and defence.)
 Yellow, a. kūna-kūna.
 Yesterday, n. ngam'ba.
 Yonder, adv. mūramai.
 You, pron. ngin; ngin'da (commonly corrupted to nin, nin'ta, or in'ta).
 You two, pron. bul'la (L. two).
 Yes, adv. yaua'i; yau.
 Zamia, n. ban'ga (Macrodamia miguelli).

Kabi—English.

A! ex. Well!
 Amūng, or ng'āmūng, n. milk; woman's breast.
 Ar'irō! or,
 A'rirūm! exclamation of surprise, wonder or grief, according to vocal inflexion.
 A'rūn! ex. Hullo! Hi!
 A'thi! ex. Good!
 A'vāng, or ngā'vang, n. mother.
 Bā, or buā (abbreviation of buga), v. come.

Kabi—English.

Bai'ning, n. white cedar tree.
 Bai'gin, n. bark of stringy-bark tree.
 Bai'ya, v. hit; hurt; fight; kill; adv. sore; sick; hurt.
 Bai'ya-lai'yū, v. engage in fighting.
 Bai'yalūng, v. kill.
 Bai'yaman, v. present tense of bai'ya, p.v.
 Bai'ya-yang'gali'thin, v. cure; make well.
 Bai'ya-bāl'uman, v. kill dead.
 Bai'yawu'rū, v. kill finish.

Kabi—English.

Bā'lūman, or, bā'lūn, v. die; adv. dead.
 Bā'la, or, bil'la n. cat-fish.
 Bā'ir, n. king parrot (*Aprosmictus scapularis*).
 Bal'an, n. a small treeless plain or flat. A synonym for bald.
 Bal'kuin, n. a marital class name; a man of the Bal'kuin class.
 Bal'kuingan', n. a woman of the Bal'kuin class.
 Bām, n. egg.
 Ba'man (abbreviation of bu'gaman), v. came. Note 5.
 Bam'gūna, adv. overmuch.
 Bam'pi, n. the bush or forest.
 Bān, grass.
 Ban'dh-ngūr, n. a mark denoting possession.
 Ban'ga, n. zamia (*Macro-zamia miguelli*).
 Ban'gan, n. flesh.
 Bang-gur'an, a. wild; very angry.
 Ba'niraman, v. cover.
 Ban'kū, n. a large species of flying squirrel (*Petauroides volans*).
 Ban'kū yam'ngan, a. very angry (L. angry talk).
 Ban'you, v. separate.
 Ba'pūn, n. Moon.
 Bar, v. imp. not; shall not; adv. almost.
 Bar'biman, n. daylight.
 Bar'ang, n. a marital class name; a man of the barang class.
 Bar'anggan', n. a woman of the barang class.
 Bar'aiyo, v. light; kindle.
 Bar'aini, adv. upon.
 Bar'inga, n. summit; top; adv. above.
 Baritha', adv. on top; above.
 Ba'tyimi, v. get on.
 Ba'tyiman, v. find.
 Ba'rūng, n. rat kangaroo.
 Bar'rum, n. the bauple nut tree and its fruit (*Macadamia ternifolia*).
 Bid'di (corruption of pirri), n. finger; hand and fingers complete.
 Bid'ha'li, n. the name given by inland tribal groups to the coastal people by reason of the comparatively quick and emphatic manner of speech of the latter.
 Bi'dhal'ithin, v. will hasten; make run.

Kabi—English.

Bi'dhaman, v. itching.
 Bi'dhau'thinda, v. cause to drink; make thirsty.
 Bi'gi, n. the Sun (This is a Yugarabul (Brisbane River tribe) appellation, which is, however, widely used by other S.E. Queensland tribes). See Tirum.
 Bi'-kum'ngan, v. take by force.
 Bil'lai, n. she-oak (*Casuarina glauca*). See Wungul.
 Bil'labi'ra, n. chain lightning (from bolla, thunder, and bira, shoot out).
 Bir'a-man, v. come out; issue.
 Bir'ragan, n. bottle-tree (*Brachychiton*).
 Bil'la, n. fresh-water cat-fish (sometimes called fresh-water jew-fish).
 Bin'da, v. marry (L. take).
 Bin'damath'i, v. married (L. taken).
 Bin'dha, n. food.
 Bin'gera', n. bony bream.
 Bir'ra, n. thrust out; eject.
 Bir'al, n. God; Invisible Supreme Spirit. (The actual meaning of this word is "Up in the sky." Possibly, the aborigines vague idea of a God up above is the outcome of early mission work).
 Bir'ra-bir'ra, n. native cherry tree. (*Exocarpus cypressiformis*).
 Bir'rū, n. a small plain or flat.
 Bi'vin, or pi'bin, or bi'bin, n. turpentine tree (*Syncarpia Hillii*).
 Bi'ya, adv. behind; after; back.
 Bi'yabaman, v. return; come back.
 Bi'yanī, adv. behind.
 Bi'yan-kai'-gō, v. imp. come back here.
 Bi'ya-vin'diū, v. to receive back.
 Bi'yal'i, v. call; cooee; talk loud and fast.
 Bi'wa'th'in, v. play (L. to make laugh).
 Bō'albu, n. bandicoot. See dhunkal.
 Bōn, n. knee.
 Bōn kin'ning, n. elbow (bend of arm).
 Bon'daban, n. bullroarer; a ceremonial noise-making instrument.
 Bon'dha, n. language.
 Bon'dhoman, v. feel.
 Bon'dhira, v. smash.
 Bon'kog, v. throw a spear.
 Eor'abor'adin, n. sarsaparilla plant.

Kabi—English.

Bor'raman, adv. stupid; n. fool.
 Both'arūm, n. honeysuckle tree (Banksia latifolia).
 Bēw'allum, n. pelican (See alternative name, bulūalum).
 Brak'ke, a. fat.
 Būa'liman, or būg'aman, v. stinking.
 Buar'ngan, n. scrub iron-wood (Myrtus Hillii).
 Bū'bai, v. stand.
 Bū'bai bū'-an, v. stand still.
 Bu'bur, adv. weak.
 Buel-buel, n. eye-lashes.
 Buan'dō yun'maman, adv. sleeping (L. lying asleep).
 Bū'dhī, a. soft; tender; rotten.
 Bu'gaman, v. coming.
 Būg'an, or bū'-an, sleep. Note 5.
 Būgi, v. imp. come down.
 Būk'kan, n. a fighting club with rectangular head (See bukka).
 Būk'ka, n. horn.
 Būk'ka-ngūr, adv. horned; hornlike.
 Buk'kur, n. a climbing rope; also a piece of rope used for ceremonial purposes.
 Bul'inir'ra, v. burst.
 Bul'inir'raman, v. squeeze.
 Bu'lit, n. mopoke, or boobook owl (Ninox boobook). (Of Patyala (Fraser's Island) dialect).
 Bul'la, a. two.
 Bul'la bul'la, a. four (L. Two/and/two).
 Bul'la kā'lim, a. three (L. Two/and/one).
 Bul'imbir, n. butterfly.
 Būl'ūalum, n. pelican (Pelicanus conspicillatus). See bowallum.
 Bul'yel, n. iron-bark tree, broad-leaved.
 Bul'tyin, a. hunched.
 Būm'bē, v. hit; strike; thrash.
 Būm'bēman, v. hitting.
 Būm'balin, v. fall; make fall.
 Bum'gai, v. imp. come here.
 Būmdhi-nga', v. kill.
 Bun'-bun, n. swamp pheasant (Centropus phasianinus).
 Bun'da, n. title of a marital class; a man of that class.
 Bun'dagan, n. a woman of the bunda class.
 Būn'ar, n. bloodwood tree (Eucalyptus corymbosa).

Kabi—English.

Bun'bara, v. shoot.
 Bun'bithin, v. suck.
 Bun'dur, n. knee.
 Bun'dur bu'mi, v. kneel (on knee fall).
 Bum'kanuman, v. throw down.
 Bum'kaman, v. return.
 Būn'dhura, adv. outside.
 Bun'di, n. bag; water vessel.
 Būn'gaman, v. draft.
 Būn'gan, a. many.
 Bun'ma, v. lift; take.
 Būn'yī, n. bunya pine tree (Araucaria bidwilli).
 Bun'yū, n. phlegm; discharge from nose.
 Bunt'dhur, n. back; mountain range.
 Bū'pu, n. apple box tree (Angophora intermedia).
 Būr'pū, a. shady.
 Būr'an, n. boomerang. Abbreviation of burgan, Note 5.
 Burad', n. white-headed sea eagle (Patyala dialect).
 Būr'an, n. wind.
 Būr'andō, adv. windy.
 Bur'un, n. minnow; young mullet.
 Bur'iman, v. break.
 Buru'ga, n. a large edible grub found in trees.
 But'ang, n. shoulder.
 But'dha, a. red.
 But'dha, a. hard; strong; tight.
 But'dha, adv. firmly (strongly built).
 But'dhar, n. wedge-tailed eagle, or eagle hawk (Urodetus audax).
 Būyū-bil'ar, n. land curlew or stone plover (L. spear legs; a nickname. See kuwiir).
 Bū-ūl, or burul, n. the major man-making ceremony.

Chi'bur, or dhi'bur, n. flying squirrel, small grey species (Pataurus scieurus).

Dai'a, n. a stone.
 Dai'arli, n. the tailor fish. (This name has been corrupted by white people to "tailor.") (Pomotomus pedica.)
 Dam, n. mist.
 Dan'dinnā, v. carry; convey.

Kabi—English.

Dha, n. earth; the ground; country; place; and abbreviation of dhagun, q.v. This syllable appears in many place names, as a prefix or suffix indicating place or location, in the various forms of da, ta, cha, tya, and, in the further corruptions, ture and dore.

Dha'-ami, a. small (an aboriginal abbreviation of dhumarami, q.v.).

Dha'bar, adv. impudent.

Dhair'vi, n. bottom.

Dhai'ya, a. few.

Dhak'kaman, v. be born.

Dhâk'ki, n. stone; knife made from a splinter of quartz.

Dhâk'ki-nûv'a, n. rock wallaby.

Dhak'kin, n. rainbow; spirit of the rainbow.

Dha'kun, a. false; n. lie; falsehood.

Dha'kunva', n. lie; tell a lie (L. falsely speak).

Dha'li, adv. directly; early; at once.

Dhal'ibandh, a. new.

Dhal'la, n. the ceratodus (lung fish). (Ceratodus fosterii.)

Dham'bur, n. lip; mouth.

Dham'bur bun'bithin, v. kiss (L. lip suck).

Dham'burwan, adv. brimful.

Dhân, n. man; aborigine.

Dhan-a'banô, pron. their.

Dhan'dur, a. smooth; slippery.

Dhan'durban, adv. pleasant; agreeable.

Dhan'dar, n. chest.

Dhan'ga, n. half.

Dhâr'an, n. water-rail.

Dhâr'ithin, n. joke.

Dhâr'rûkal, n. black cockatoo. See geyambian, wiyal, and kulverwa.

Dhau, v. eat.

Dhau'man, v. act of eating.

Dhau'dhauman, v. gnaw.

Dau'wa, a. dry; sere; withered.

Dau'wa-dau'wul, a. grey; withered.

Dau'wa dhû, n. timber; wood (dry, or withered, tree). (The natives adopted these words to denote sawn timber.)

Dher'wain, or **turroin**, n. a marital class name. A man of this class.

Dher'waingan', or **turroingan**, n. a woman of the dherwain class.

Dhik'ir, a. heavy.

Kabi—English.

Dham'bir, n. red gum-tree (Eucalyptus rostrata).

Dhi'kui, n. half-caste.

Dhi'kui, n. swamp.

Dhi'lang, n. mud; wet clay.

Dhil'il, n. noise.

Dhi'lil ban'gur, adv. noisily.

Dhi'lil-ngûr, a. noisy.

Dhil'la, n. hair; also grass for bag-making.

Dhi'lla-bai'ya, n. fight by pulling hair.

Dhil'kai, n. a poisonous bark obtained from brushwood and used for stupifying fish (Probably, Polygonum hydropiper).

Dhi'lum-bar, n. silence (L. noise not).

Dhi'lum dhi'kul, adv. quiet (L. noise stilled).

Dhim'ba, n. drum, of opossum skin.

Dhim, n. water-rail. See dharan.

Dhim'i, n. knee.

Dhim'pi, adv. slow.

Dhi'ngang, n. foot; paw; claw.

Dhi'ngang-dha, n. track; foot mark on ground (L. foot, ground).

Dhi'ngang-gô, v. roll.

Dhin'gu, v. throw.

Dhin'guman, v. act of throwing.

Dhin'kar, n. bastard box-tree.

Dhing'ka dhin'gka, n. fantail; wagtail (Rhipidura leucophrys).

Dhin'piman, v. chew.

Dhip'pi, n. mosquito; fly; any small, winged creature. See dibing.

Dhir'ithin war'inaman, v. chase.

Dhi'ran, n. food tabu to minors.

Dhom'ka, n. messenger.

Dhôm'kaya, pron. another's.

Dhu'lar, n. blackbutt tree. See kuaiyi (Eucalyptus pilularis.)

Dhu'lûlû, a. soft.

Dhu'lur, a. fresh.

Dhu'lura, adv. early.

Dhum'ari'man, a. cruel.

Dhum'arami, a. small. See dha-ami.

Dhû, n. tree (genitive); wood.

Dhum'maman, v. carry (L. caught).

Dhum'mathin, v. hold fast.

Dum'mi, v. catch and hold.

Dhu'ma, v. scratch.

Dhun, n. tail; penis.

Dhun'gan, n. belly.

Kabi—English.

- Dhun'gun gan'dhau**, a. lank; lean (L. belly hungry).
Dhun'gun dhu'pon, a. costive (L. belly hard).
Dhunun'gūr, n. boil; tumour. (Probably a corruption of daia-ngur, meaning "Like a stone.")
Dhūr'a, or **dhū'wai**, n. stringy-bark tree (*Eucalyptus acmenioides*).
Dhūra, n. hut made of stringy bark; a young mullet.
Dhūra-yang'ga, v. build a hut (L. hut make).
Dhur'aman, v. fly (as a bird).
Dhūr, n. the man-making ceremonial circles; a ring.
Dhūruin, a. round (L. like a dhur or ring).
Dhū'run, a. straight.
Dhu'ruman, v. grow.
Dhur'kū, n. platypus (*Ornithorhynchus anatinus*).
Dhur'un'kal'im, n. wren (with blue bonnet) (*malurus cyaneus*).
Dhu'yum, n. stomach.
Dhūw'ai bun'nū, v. build a hut (L. hut fasten together).
Dī'bing, n. fly, mosquito; any small, winged creature. See dhippi.
Dī'bing, n. the white flowered tea-tree, or paper bark tree (*Melaleuca leucadendron*). Called dibing by the aborigines from it being a favourite haunt of the dibing (mosquito) which feeds on its sap.
Din'ga-nga, adv. flyblown.
Dī'wun, n. black myrtle tree (*Patyala*, Fraser's Island dialect). See wambai.
Din'gaman, n. weep.
Dok'kō, n. codfish.
Dū'bin, n. teal.
Dūbūn, n. narrow-leafed iron-bark tree (see tūbūn). (*Eucalyptus crebra*).
Dū'lar, n. seed.
Dū'lin, n. woman's nacre necklace, made from shell of the same name.
Dū'lin, n. a sea-shell, used for making ornaments.
Dun'da, a. bald.
Dung'gir, n. a creek.
Dung'illana, v. hang.
Dūp'pa, v. sing.
Dūp'pathin, v. imp. sing.

Kabi—English.

- Dūp'pi**, n. a net.
Dur'anangan', n. daughter.
- E**, expression of approval or of regret, according to vocal inflexion. This exclamation is, as shown, as near as it can be expressed in writing. It is something like the syllable "ef" minus the consonant, and is more like a grunt than a vowel sound.
- Eyila**, ex. equivalent to "Just so, so."
- Gan'dhau**, or **kan'dhau**, v. hungry. Note 4.
Gēgar, or **gē-ar**, v. sweet in flavour. Note 5.
Gey'ambi'an, n. black cockatoo. See kulverwa, wiyal, and dharukal. (*Calyptorhynchus banskii* and (or) *C. funereus*).
Gil'an, a. grey, as of hair.
Gil'la, n. a dark coloured native bee, also its dark coloured honey.
Gil'lawum'ba, n. the acclimatised English bee (a corruption of gilla-bauwa, meaning "stinging bee").
Gī'gam, n. the white cockatoo (*Kakatoe galerita*).
Gil'ūran, or **gila**, n. the tail of a dog worn on a man's head as an ornament.
Gil'lin, n. finger nail; finger tip.
Gim'pi, n. stinging tree (*Laporta moriodes*).
Gin'di, or **Gōg'in'dī**, expression of wonder or grief according to vocal inflexion.
Gin'gel gin'gel, n. mange.
Girra'man, n. flying fox or fruit bat. (*Pteropus peliocephalus*).
Gir'owa murang, n. centipede.
Giver wūn'būmba, v. believe.
Gūra'n, a. long; tall.
Gūd'merri, or **gum'erri**, n. a narrow shield, used when fighting with dhaberi or kutdhar (clubs).
Gum'bō, or **kam'bō**, n. an edible grub (teredo) found in water-logged timber, usually called cobra by white people. (It is the belief of the Fraser's Island natives that the teredo eventually develops into a gar-fish.)
Gūn'da, n. the cabbage palm.

Kabi—English.

Gōa'la or **kōa'la**, or **kōa'dla**, n. the native bear (*Phacolarctus cinereus*).
Gūl'awa, n. moonlight; crescent moon.
Gul'dhal dhāk'un, n. falsehood.
Gūl'ūin, or **kūl'ūin**, n. black swan. Note 4.
Gūlūm, adv. wanting; without; blunt.
Gum'ka, adv. full.
Gun'ang, n. dung.
Gun'di-il, n. doctor; sorcerer (Patyala dialect).
Gun'mari, n. other side.
Gurū-bōkam, v. come out. Note 4.
Gurol, n. the bora or man-making ceremony (Fraser's Island dialect).
Gur'windha, a. four.
Gutdhel'la, a. wedge-tailed eagle (see butdhar).
Gut'dhi, n. grass or ground iguana.
Gut'dhi, n. fat (probably referring to the unctuous fat of the gutdhi which was used for anointing and curative purposes).

Im'ba, ex. expressing possibility or doubt.
Ila, ex. see Eyila.
In'ga, ex. indeed.
Idh, **idh**, **idh**, a dog call.

Jūn'jarin, n. a male beneficent spirit.
Jūn'jaringan', n. a female beneficent spirit.

Kā, v. smell; taste.
Ka'bai, v. the grey native bee; also its honey.
Kā'bi, n. name and language of a lingual division of Australian aborigines.
Kā'bi, adv. no; not; nothing; nowhere.
Ka'biroman, v. to be done.
Kab'alla, n. scrub, or ringtail, opossum (*Pseudochirus laniganosus*).
Ka'būr, n. urine.
Ka'buran, ex. well done.
Ka'bura, n. a species of fig tree.
Kāgā, n. a species of reed.
Kag'gū, n. laughing jackass (*Dacelo gigas*).

Kabi—English.

Kai, adv. just now; here.
Kā'-kai, adv. here.
Kak'ka, adv. lively.
Kak'kal, or **ka'-al**, adv. white; clean; shining. Note 5.
Kak'kal-ngūr yang'galithin, v. wipe (L. make like white).
Kak'kal yī'vari, v. wash (L. put white or clean).
Kak'kariū, v. stop; arrest.
Ka'kariman, v. to throng.
Kai'mindu, v. have.
Kai'ya, v. bite.
Kai'yaman, v. act of biting.
Kal'ba, n. star (abbreviation of **kakal-ba**, L. shining place). See Note 5.
Kal'ang, a. good.
Kal'ang-ngūr, adv. goodly, satisfactory.
Kalan'gwel, n. good fellow.
Ka'lim, or **kua'lim**, a. one.
Kak'ke, n. blood; sap.
Kak'ke-bā, n. vein (L. blood, belonging to).
Kak'kal, n. tin vessel (so called from its shining appearance See **kak-ka**).
Kak'kar, or **ka'-ar**, n. porcupine ant-eater (*Tachyglossus aculeatus*). Note 5.
Ka'bun'dana, v. taste (L. taste food).
Kalarka, n. plain turkey or turkey bustard (*Eupodotis Australia*).
Kal'ōwen, n. beech tree (*Gmelina leichardtii*).
Kam, or **gam**, n. head.
Kām'aron, n. head man. (This name is sometimes given by the natives to station owners or others in authority.)
Kam'biman, v. cover.
Kam'gilu, n. stump.
Kam'iyān, adv. headfirst (L. head, go).
Kam'kuri'man, adv. giddy (L. head turning around).
Kam'ngūr, adv. headward; by the head.
Kan'dir, n. branch.
Kan'gan, n. cut.
Kan'githin, v. ride.
Kang'gō, v. take.

Kabi—English.

Kang'ka, n. head; white headed sea-eagle.
Kān'i, n. son.
Ka'ni-gan', n. daughter.
Ka'nim, n. loins; hips. See nganim.
Kār'bā, or **kār'vā**, a. and n. other.
Kar'vā kar'vā, n. others; a. some.
Kārbūnya, n. mullet. See ngondaiya and ngandikul.
Kari', adv. here; prep. for.
Kari'-dhum'mi, v. take in.
Karin'dhu'runi, adv. this side.
Kari'mi, v. enter; go in.
Kari'nga, pron. this one.
Kari'nga ma'liū, v. change.
Kau'ar, n. spearwood tree (*Dissiliaria baloghiodes*). A very hard timber used by the natives in the manufacture of spears, clubs, etc.
Ka'waliū, v. search.
Ka'wan, v. approve; care for; adv. willing.
Ka'wan kabi, adv. unwilling; lazy (L. care not).
Kau'wan, v. cut.
Kau'wan-dhūr, or **kurandhur**, n. Moreton Bay ash tree (*Eucalyptus tessellaris*).
Kai'wūng, n. scrub magpie or pied crow (*Strepera graculina*).
Kayan-kunmarin, n. currajong tree (*Sterculia diversifolia*). (A tree from which kunmarin, or shields, are made.)
Kgari, or **Gari**, n. a native name of Fraser's, or Great Sandy, Island, from Patyala dialect.
Kigyar, adv. painful.
Kilathunda, adv. further.
Kin-bumbe, n. a duel; a fight about a woman.
Kining, n. arm (of body).
King, n. a species of small black ant.
Kin'ma, adv. awake.
Kip'pa, n. diamond snake (*Python spilotes*).
Kir'a, n. fire.
Kir'a-bā, adv. and n. with, or at the fire.
Kir'a-mi, adv. at the fire; n. encampment. (The aborigines, being of nomadic habit, had no permanent place of abode, but at their encampments they always had fires burning; thus a synonym for home

Kabi—English.

was "At the fire," or "Where the fire is.")
Kir'a-dhū-nga, n. fire-stick (wood, or stick, of fire). (When shifting camp, a fire-stick was always carried by one of the women. This was kept alight by occasional waving in the air throughout the journey. The object was to save the trouble of obtaining fire by friction when needed.)
Kir'a mar'ibā, v. roast (L. heat at the fire).
Kir'ai, n. centipede.
Kir'ar, n. river.
Kir'wa, adv. often.
Kit'ta, n. freestone.
Kiv'ar, or **kip'pa**, n. young man.
Kiv'ar-yang'ga, n. initiatory ceremony of induction of boyhood to manhood.
Kōar'on, v. drown.
Kō'ala, n. native bear (*Phascolarctus cinereus*). See Bear.
Kōl'bathin, v. grasp.
Ko'lanmin', n. daughter-in-law.
Kom'arom, n. grandmother (paternal).
Kom'bar, n. canoe; bark of tree from which canoes are made.
Kom'ngan, v. take; seize.
Kor'awi'ga, n. name of Fraser's, or Great Sandy Island. See Kgari.
Kong'kalai, n. a species of rat.
Kong'kelum, n. a species of pigeon.
Kor'imgai, v. go under.
Kor'aidhu', pron. that one.
Kor'raman, v. steal.
Kū, n. rib.
Kuai'yī, n. turpentine tree (*Scincarpia Hillii*).
Kuā'lim, or **kālim**, a. one.
Kuāng, n. mist.
Kū'lūlū, n. cypress pine (*Coniferac columellaris*).
Kūb'ar, n. skin.
Kūg'gū, n. owl, boobook or mopoke (*Ninox boobook*).
Kūi, ex. a loud call to attract attention.
Kui'bi, v. whistle.
Kuan, n. footprint; track.
Kuk'in, n. sinew.
Ku'li, n. native bees' wax.
Kūl'a, adv. there; that side.

Kabi—English.

Kūl'a nga kūl'a, adv. everywhere (L. there and there).
Kūl'ūin, n. black swan (*Chenopus atrata*).
Kūl'āren, n. worm.
Kul'bū, or **kul'bvū**, n. a species of fig tree. (Note 6.)
Kul'verwa, n. black cockatoo. See also **wiyal**, **dharukal** and **geyam-bian**.
Kūl'ūloi, or **kū'lūlū'**, n. cypress pine tree (*Callitris cupressiformis*).
Kul'vain, n. scrub plum tree, commonly called **quandong** (*Eloecarpus grandis*).
Kume'dhemi, n. female cousin.
Kun'dalam, n. a species of scrub berry.
Kūn'a-kūn'a, a. yellow.
Kun'bīr, n. breath.
Kun'di, n. elbow; wing.
Kūn'dū, n. canoe; bark from which canoes are made.
Kun'ang, n. liver (in anatomy).
Kūn'an, a. kind; tame.
Kūn'anboman, adv. being kind.
Kūndūr'kan, n. native companion or brolga, the giant crane. See **kunurang**.
Kun'urang, n. giant crane (see **kundur'kan**) (*Megalornis rubicundus*).
Kun'da, n. mountain ridge.
Kūng, n. water.
Kūnggal, n. potable water (abbreviation of **kung kakkal**, L. water clear or clean).
Kūn'gī, a. thirsty.
Kūng mūl'lū, n. black sea-snake.
Kūng'ū, adv. of the water.
Kūngo-gō, adv. to, or for, the water.
Kūng wūn'damā, n. rising tide (water going up).
Kūng dhu'marami, n. falling tide (L. water becoming small).
Kūngū-wal'ai, v. bathe (L. with water cool).
Kūng-wu'lūi, n. sea-water.
Kungkam, quartz; knife made from quartz splinter.
Kunm'arin, n. a wooden shield. See **gudmerri**.
Kun'na, n. nape of neck.
Kup'era, n. net.

Kabi—English.

Kunyam, n. the hoop, or Morceton Bay, pine tree. *Araucaria Cunninghamii*.
Ku'nubar, v. spotted.
Kuri', a. round; v. turn; adv. around.
Kuri'gō, v. turn; go round.
Kuri'man, v. revolving.
Kuri'naman, v. turning inwards.
Kuri-ngūr, v. sharpen.
Kūrū'i, n. grey forest opossum (See **ngarambi**). (*Trichosurus vulpecula*.)
Ku'rūi, n. a cloud.
Kut'dhar, n. a heavy club with studded head.
Kut'dharrō, n. a fight with clubs.
Kut'dharum, n. brother-in-law.
Kut'dharwai, n. pretence.
Kutdhi, n. yellow-bellied ground or grass iguana (*Varanus gouldi*).
Kut'dhin, n. red clay or pigment, used for painting.
Kut'dhin-ngūr, a. red; like red.
Kau'wandhur or **kurandhur**, n. Moreton Bay Ash tree (*Eucalyptus tessellaris*). (L. cut rings, name descriptive of the bark of the tree.)
Ku'wai-guran', a. ill-tempered.
Kūw'ir, n. land curlew or stone plover.
Kwō'wōl, n. blue crane (so called). The white fronted heron (*burhinus magnirostus*).
M, expression of anger.
Māg'um, n. a species of blue water lily and its edible root (*Nymphaea gigantea*).
Mai'bin, n. paternal grandfather.
Mai'yan, or **mur'rin**, a. many; adv. often; much.
Mal'lim, or **mal'lithini**, n. husband.
Mal'lim or **mal'limangan'**, n. wife.
Ma'tiū, v. to change.
Mal'kalang, n. wild raspberry.
Mam'bū, n. dogwood tree and its gum (*Jacksonia scoparia*).
Mam, n. bronze winged pigeon.
Marat' marat', n. a ghost or spirit (from *Patyala* dialect).
Ma'rē, n. camp (a term relating to heating and cooking).
Man'ngūr, n. doctor; sorcerer; a. alive.
Man'ngūrngūr, a. life-giving.

Kabi—English.

Man'ngūrba'thin, adv. well; in good health.
 Ma'riman, adv. hot.
 Mar'ima'thi, a. ripe.
 Mar'in, v. heat; roast; heat.
 Mar'i-nga, v. boil.
 Mār'ūm, a. and n. fat.
 Mār'ūn, n. a ground or burrowing iguana.
 Mār'ūn, n. old aboriginal female.
 Mer'inda, n. scorpion.
 Mi, n. eye.
 Mi būw'an, or mī bū-an, adv. sleepy (L. eyes sleeping).
 Mi kam'biman, adv. jealous (eyes covered).
 Mi kak'kalman, adv. alert (L. eyes bright or lively).
 Mi kurin', adv. giddy; dizzy (L. eyes turning around).
 Mi mup'iman, adv. near-sighted.
 Mi wūlūi-ngur, adv. (L. eyes smoky).
 Mi wu'rū wūndam, adv. amazed (eyes out and lifted up).
 Mi'bamma, v. drive away.
 Mi'bir, n. turtle.
 Mi'bira, v. shell.
 Mid'den, n. paddymelon; q.v.
 Mil'long, n. a ghost (from Patyala dialect).
 Min'-min', n. collared sparrow hawk.
 Min'ka, n. forest box tree.
 Min', adv. why.
 Min'ya, adv. why.
 Mi'nalō, adv. why.
 Mi'nani, adv. why.
 Min'da, v. be there.
 Min'yangai', interrogative, what?
 Min'yangō, inter. how?
 Min'yamā, inter. how many?
 Min'yanū, inter. what place?
 Min'kom, n. a circular, double convex, stone, used for magical and ceremonial purposes.
 Mi'rā, n. thunder.
 Mir'būng, n. a net for catching kangaroos.
 Mit'dhi, n. self; adv. alone.
 Mit'dhinō, adv. by one's self.
 Mō'-ar, n. hailstorm.
 Mōn'arung', n. wood duck.
 Mon'dhūr, n. a green headed ant.
 Moun, expression of satisfaction.
 Mudlu, n. stone.
 Mūla, n. fishing net.
 Mu'kir, adv. far.

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Mul'kar, or mu'lar, n. scars on shoulders made for identification purposes. Note 5.
 Mul'lū, a. black; dirty; dusky; n. red bellied black snake (*Pseudechis porphyriacus*).
 Mul'yir, n. flying squirrel (Generic). See banka and dhibur.
 Mum'ba, n. soldier ant; thunder.
 Mum'būr, n. a species of rat (from Patyala dialect).
 Mun'da, n. this place; v. come here.
 Mun'dai, a. pretty.
 Mun'dai-mun'dai-ngūr, adv. very pretty; beautiful.
 Mun'dū, a. ridge.
 Mun'dū-guran', a. high ridge.
 Mun'dha, n. food which is tabu to minors.
 Mun'dam, a. cloud.
 Mun'dhar, adv. happy.
 Mūn'gar, n. blue gum tree (*Eucalyptus tereticornis*).
 Mu'nung, n. fur.
 Mur'amai, adv. yonder.
 Mūrū, n. nose; beak.
 Mūrū-mūrū, adv. full of life.
 Mūrūbaman, living; to be alive.
 Mūrū baluman, a. humble (L. nose dead).
 Mūrūgir'ai, n. brown snake.
 Mūrūguran', n. ibis (L. long beak). (*Plegadis falcinallus*).
 Mūrūm-būrri, n. hole through septum of nose.
 Mūrū-yen'aman, v. live; existing.
 Mūrū-kut'dhi, sometimes abbreviated to muru-utdhi, see Note 5 (L. red beak). (This name is derived from the language spoken on the Brisbane River, but is used in the Southern portion of the Kabi territory.)
 Mūrū-wom'baluman, adv. supercilious (L. nose uplifted).
 Mur'ang, n. flesh; animal; snake (generic).
 Mur'rindum, n. quail (bird).
 Mur'rin-mur'rin, n. the constellation Pleiades.
 Mut'dherbin, n. murderer.
 Mut'dher, n. spider.
 Mut'ya, adv. there.
 Mut'yē, adv. ugly; hairy.
 Mutyi, adv. bushy; n. bushy forest.

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Mūguim, or mū-ūim, or muyum, n. a stone tomahawk.
 Mu'yim or mū-im, n. a swamp lily with edible root and seeds. See magum.
 Nai'bur, n. daughter.
 Naiyilathin, v. imp. look.
 Nal'vor, n. crab.
 Na'li, v. arise.
 Nam, or nguam, n. basket; dhilla bag.
 Nam'an mok'kar, adv. weak.
 Nam'būr, n. red flowered tea-tree or paper bark tree (*Melaleuca-leuca-dendron*, var. *varidiflora*).
 Nan'dhi, a. light in weight.
 Nan'dhimath'i, v. lightened; made light.
 Nang'gō, adv. why.
 Nan'ngūr, adv. on horse-back.
 Nāran, a. thin.
 Nārangi, a. little; narrow; few.
 Nar'ang, n. forest (Fraser's Island dialect).
 Nar, v. the black duck (*Anas superciliosa*).
 Na'rawi, n. sea waves (Patyala dialect).
 Nar'uman, v. kick.
 Nan'garin, v. ironwood tree.
 Nan'garim, n. dream (Patyala dialect).
 Nan'gū, or nyan'gū, n. meal made from the nut of the bunyi pine tree, crushed, soaked, baked and powdered.
 Ner'ida, n. blossom.
 Nga, con. and; adv. also; prep. with; of.
 Nga'bul'a, pron. dat. me.
 Nga'bang, or abang, n. mother.
 Ngaī, pron. I (often pronounced "Nai").
 Nga'li, pron. we.
 Nga'lin, pron. we.
 Ngal'in-ngūr, pron. our (L. we, belonging to).
 Ngai'-gai, pron. who.
 Ngai'ya, n. breath; v. tire.
 Ngai'ya-ba'lūn, adv. tired (L. breathing dead).
 Ngai'yallō, adv. thirsty.
 Ngan, pron. me; mine.
 Ngan'nā, pron. acc. me.

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Ngan'dō, pron. nom. agent; who.
 Ngan'dōbo'man, v. alight.
 Ngan'gaibul'a, pron. mine.
 Ngan'yungai', pron. mine.
 Ngan'undā, pron. what.
 Ngam, adv. eternally; often; late.
 Ngam, adv. ready; a. every; v. imp. haste.
 Ngam'billē, n. all; everything.
 Ngam'ba, n. yesterday.
 Ngam'kalim, n. everyone (L. every one).
 Ngan'im, n. loins; hips.
 Ngan'pai, n. a globular quartz crystal used for magical purposes.
 Ngar'a! or Nar'a! ex. Hullo!
 Ngar'ambi, n. grey forest opossum (*Trichosurus vulpecula*). See kurui.
 Ngara'loman, v. lose.
 Nga'ranni, n. middle.
 Ngar'ē, n. white ant; termite.
 Ngar'in, v. mourn by fasting.
 Nga'thing, n. maternal grandfather.
 Ngil'ka, v. own.
 Ngil'ki, n. shoulder. See wallil.
 Ngim, n. bone.
 Ngin, pron. you (Sometimes pronounced "nin").
 Ngin'yungai, pron. thy; thine.
 Ngin'dai ngin'bilin, pron. thy.
 Ngir'boman, a. haughty.
 Ngir'ring, n. the wild goose.
 Ngit'a, n. easy pace.
 Ngiya, or iya, n. sand (Fraser's Island dialect).
 Ngi'yul, n. tear drops.
 Ngom'ba, v. show.
 Ngu, n. face.
 Nguam, or nam, n. basket; bag made of hair or gras.
 Nguin, n. charcoal; a. black; v. to blacken.
 Nguin, n. boy. (Probably so named from the fact that immediately a child is born it is rubbed all over with powdered charcoal.)
 Ngui'yum, adv. sunny.
 Ngu'dhula, adv. restless.
 Ngu'leyan, n. bat (animal).
 Ngu'lun, n. forehead.
 Ngu'dhula, adv. restless.
 Ngum'ma, n. flood.
 Ngun'da, pron. nom. he; she; it.
 Ngun'danō, pron. him.
 Ngun'dai, v. to be struck.
 Ngun'daiyā, n. mullet.

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Ngun'dar, n. whip snake.
 Ngun'dabul'a, pron. his; hers; its.
 Ngun'nirā wur'a but'dhaman, v. squeeze.
 Ngu'ponathin, v. help.
 Ngu'pū, pron. you all.
 Ngū'rūin, n. light; daylight; emu.
 Ngū'rūindh, n. the Sun; sunlight.
 Ngū'rūindhau, n. daytime; daylight.
 Ngū'rūingan, n. summertime.
 Ngū'rūinni, adv. by day.
 Ngut'tana'liū, v. teach.
 Ngut'tani, v. try.
 Ngūthūrū, n. phantom; shadow.
 Ngūrūn, n. cockle (shell-fish).
 Ngū'yūm, n. sweat; perspiration.
 Ngū'yūmboman, v. perspiring.
 Nik'ki tal'bvūl, n. coal.
 Nil'kan, a. bald.
 Nir'im, n. middle.
 Nir'imbā, adv. in the middle.
 Nōr, n. point of spear.
 Nūl'la, n. inside; hole; adv. empty; near.
 Nūl'la bang wun'damor'aman, adv. angry (L. inside rising up angrily).
 Nūl'la dhan'dūrbān, adv. pleasant (L. inside smooth or pleasing).
 Nūl'la gūlūm'baman, adv. longing (L. inside wanting).
 Nūl'la kai'yaman, adv. sorry (L. inside biting).
 Nūl'la bau'waman, v. relish (L. inside stinging).
 Nūl'la kūng'ngūr, n. water hole (L. hole, water belonging to).
 Nūl'la mūmū, n. anus (L. hole of buttocks).
 Nūl'lā-nā, adv. inside. (Showing application of inflexions.)
 Nūl'lā-nī, adv. in the hole. (Showing application of inflexions.)
 Nūl'la-nō, adv. to the hole. (Showing application of inflexions.)
 Nūl'la war'raibin, adv. frightened (L. inside jumping, i.e. trembling).
 Nūl'la wul'la, v. skin (L. cut open or into).
 Nūl'la yang'galin, adv. glad (inside made well).
 Nūl'la wul'aman, adv. surprised; amazed (L. inside, or mouth, gaping).
 Num'ngatha, v. see.
 Nug'an, n. watershed.

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Nuk'ku, n. watershed.
 Nūk'ivar, n. son.
 Nunmūlō, n. the kauri pine tree (Agathis robusta).
 Nu'rum, n. a quartz crystal used for magical purposes; wart; pock mark.
 Nya, v. see; look.
 Nya'-nī, v. look for.
 Nyen'an, v. sit; be; remain.
 Nyen'aman, v. sitting; being; remaining.
 Nyen'andigō, v. going to be.
 Nyen'daiō, v. dismount.
 Nyi'ling, n. teeth (Fraser's Island dialect).
 Nyin'daman, v. watch.
 Nyin'dai, v. kneel.
 Nyin'daman, v. sinking.
 Nyun'dai nyun'dai-nī, n. that side.
 Nyūm, n. spittle.
 Nyūm'birra, v. spit (L. spittle eject).
 Nyū'na, v. a daughter.
 Nyū'lang, n. son-in-law. (See note hereunder.)
 Nyū'langan', n. mother-in-law. (See note hereunder.)

The words nyulang and nyulangan are, no doubt, derived from nguleyan and nguleyan-gan, meaning, respectively, bat and female bat. It was a law of the aboriginals that a son-in-law, and a mother-in-law should never look at or recognise each other. Therefore it was the habit of the mother-in-law, when her son-in-law was in sight, to cover herself, including her head, with a rug or blanket, thus giving her the appearance of a bat at rest, covered by its wings; hence the origin of the terms.

O, ex. Here am I!

Pa'būn, or ba'būn, n. father. Note 2.
 Pa'bunbar'i, n. dream.
 Pa'bunbarē, n. fungus; punk.
 Pai, n. rat kangaroo.
 Pai'yum kai'yaman v. smoke of a pipe (L. pipe bite. Paiyum is evidently a corruption of the English word pipe).
 Pai'yum, n. pipe. See note above.

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- Pi-i**, n. bucket (A coined word, abbreviation of pikki. See pikki and Note 5).
- Pik'ki**, n. a palm tree (Archontophoenix Cunninghamii) the flower-sheathe of which was used by the aborigines to contain water.
- Pil'ar**, or **bil'ar**, n. a long spear made from a sapling.
- Pin'ang**, n. ear.
- Pi'ngbālūman**, v. forget (ears or hearing dead).
- Pin'ang-bāmāthi**, v. remembered (hearing came).
- Pi'ang-gūlūm'**, adv. mad; unhearing (hearing wanting). (Descriptive of the inattentive manner of an insane person.)
- Pinang gūlūm' ngurūm**, adv. deaf.
- Pi'ng guran'**, n. jew lizard or bearded dragon. (L. long ears. So called from its habit of spreading a frill at the sides of its neck when excited.) (Amphibolurus barbatus.)
- Pi'nga**, n. hat. A coined word, should be pi-ngur, i.e. like a bucket or pi-i, q.v. The name was probably inspired by the appearance of the high hats of the gentry and the high, chin-strapped hats of military officers in the early days of settlement by white people.
- Pi'nari**, adv. near.
- Pin'arū**, a. tight. Probably a variant of bunurū of the same meaning.
- Pūi'yum**, n. an edible grub.
- Pun'dai**, n. a pole.
- Pir'ri**, n. hand including fingers; finger.
- Pir'ri**, n. mangrove tree. (So called from its aerial roots having resemblance to fingers.)
- Pir'ri-dhi'ngang**, n. toe (L. foot finger).
- Pir'ri-dhu'marami**, n. little finger (L. finger, little).
- Pir'ri wing'wur**, n. thumb (L. finger, big).
- Pir'ri-nga**, n. frost; icycles (L. like fingers). See duppa.
- Pir'riki'thum**, adv. active.

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- Tai'rong**, n. a tree bearing large berries. Genus not specified. Habitat, mouth of Mary River.
- Tan'gunbā**, v. ugly.
- Tan'gunbūl**, adv. heavy.
- Tan'ka**, n. teeth.
- Tan'kūm**, a. sour.
- Tal'liya** (dhaliya), adv. while; a little while; soon.
- Tār'ing**, a. strong.
- Tārūm**, n. native lime tree and its fruit.
- Ter'ang**, or **dher'ang**, n. thigh; leg; branch.
- Tim'barōwa**, v. lend.
- Ti**, n. tallow-wood tree (Eucalyptus microcorys).
- Ti'bir**, n. oyster.
- Tin'dal**, n. notch.
- Tin'gira**, n. sea.
- Ting'gathin**, or **dhinguthin**, v. imp. throw.
- Tin'gū**, or **dhingū**, v. throw.
- Ting'gur**, n. eyebrow.
- Ti'rum**, n. the Sun.
- Ti'rum karin'**, n. Sun-set (L. sun go in).
- Ti'rum wūn'dam**, n. Sun-rise (L. sun go up).
- Tiwan'awūn**, n. swallow (bird).
- Tōm**, n. point.
- Tok'ka**, or **dhākka**, n. grasstree (Xanthorrhoea).
- Tūl'ara**, n. whiting (fish).
- Tū'bun**, or **dhubun**, n. narrow-leaved ironbark tree (Eucalyptus crebra).
- Tukkū**, n. heart.
- Tuk'kū-ngūr**, n. sick man.
- Tūkki**, n. stone; rock. See dhākki.
- Tu'man**, n. tongue.
- Tūm'mapur'ba**, n. poison bark tree.
- Tun'ba**, n. a high hill or peak.
- Tūp'pa**, n. gum, of any kind.
- Tur'bai**, n. root; butt end.
- Tūr'rōin**, or **dhēr'wain**, n. a marital class term; a man of that class.
- Tūr'rōingan**, or **dhēr'waingan**, n. a woman of the tūr'rōin or dhēr'wain class.
- Undia**, n. fish (generic). This word is a corrupted abbreviation of ngandikul, meaning mullet. It is a coincidence that the Yugumbir (Logan River) tribe, use the word

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dhalum, meaning small mullet, as the generic name for fish.
Ub'i, or **wub'i**, n. a male evil spirit which is believed to induce people to do wrong.
Ub'igan, or **Wub'igan**, n. an evil spirit; feminine of Ubi, p.v.

Vrūn'ga, or **bvrūn'ga**, v. hear; know; understand.
Vrūn'gaman, or **bvrūn'gaman**, v. hearing, knowing; understanding.

Wā, adv. no; not; never (abbreviation of waka).
Wā, **Wā**, ex. by no means; no, no.
Wā, or **wua**, v. give (abbreviation of wuga, Note 5).
Wa'bok'kan, v. come out.
Wa'bun, n. stump.
Wab'unga'ri, n. with, or on, the stump.
Wāk'ka ka'kai, adv. absent; not here.
Wāg'gari, n. a stone axe.
Wāg'ō, v. imp. not (L. not go).
Wai, exclamation of distress; alas.
Wai'kur, or **wai-ur** (Note 5), n. hill; mountain.
Wai'kur dha'-ami, n. hill (L. little hill).
Wā kā'wan nyen'anaman, adv. un-care.
Wā kā'wan nyen'anaman, adv. unwilling (L. not caring be).
Wāk'ka, n. name of a tribe and its language.
Wāk'karin yan'diriū, v. perambulate; walk about.
Wāk'kariū, v. search.
Wāl'ai, a. cold.
Wāl'ai-wāl'ai-dhau, n. winter (L. time of intense cold).
Walbai, or **walvai**, n. any very young animal; very young kangaroo; baby.
Wāllil, n. shoulder (Patyala dialect).
Wāl'lum, n. small species of honey-suckle tree (Banksia amula).
Wām'bai, n. the black myrtle tree. See diwun.
Wām'gir, n. armpit.
Wān'gum, n. cheek.
Wānd'araiyu, interrogative, How is it?

Kabi—English.

Wānd'haramat'hi, interrog. How will it be?
Wān'dharathin, interrog. Why?
Wān'dhara-nga, interrog. What is it like. What is the matter?
Wān'dhuraman, v. want (Synonym for "I want you").
Wān'duraman, interrog. What is the matter? How is it?
Wān'gau, adv. across.
Wān'gau wangau, n. crossing place.
Wān'gauman, v. act of crossing.
Wāngau wulam, n. scars across chest (L. cut across).
Wānyiram, interrogative, Which way?
Wā'pa, v. whisper (L. call gently); n. the name given by the coastal aborigines to the inland dwellers by reason of the latter's slow and gentle speech in contrast with the quick, emphatic speech of the former. (See Bidhali.)
War'aba, v. tran. burn.
Warar'am, n. water lizard (phsigh-nathus leseuri).
Warar'am, n. water lizard.
War'ang, a. and adv. bad; badly; wrong; wicked.
War'a war'a, n. an aborigines' game, played with string on the fingers, similar to a white child's game of cat cradle.
War'a war'a, n. fence. (As the aborigines had no fences, they had no name therefor, but as the "dog leg" fences of the early settlers had some resemblance to the figures in their game of wara wara (q.v.) they adopted the name of the game to designate a fence.)
Wārkuin, or **waruin**, a. crooked.
Wārbū, n. frog.
War'rai, v. jump.
War'ran, v. abbreviation of war'raiman, bucking, as a horse.
War'riō, adv. lustful.
War'ribin, v. trembling.
War'ūi, n. the tree iguana or laced lizard (Varanus varians).
War'um, or **nguan**, n. basket.
Wārwar, a. white.
Wat'dhi wat'dhi v. laugh.
Wat'dha, n. dog; dingo.
Wat'dha kār'ūm, n. wild dog.

Kabi—English.

Wāwūn, or wau'wong, scrub turkey (Alectura lathamii).
 Wa'yima, v. lift.
 Wā wit'dhiman, adv. not afraid (L. not afraid). See witdhiman.
 Wen'gō, adv. when; if.
 Wen'gōbul'a, adv. when; at what time.
 Wen'gōmim'i, adv. when-ever.
 Wen'gō-nga-wen'gō, adv. every-where (L. there and there).
 Wen'ya, adv. where.
 Wen'yamba, adv. whether or not (abbreviation of wenyā imba, q.v.).
 Wen'ya-bur'ra timba, adv. by and bye.
 Wern'gari, n. doctor; sorcerer (from Patyala dialect).
 Wi'dhung, n. nest.
 Wig'gin, n. winter. See walai-walai-dhau.
 Wil, n. name.
 Win'derū, n. enmity.
 Win'nam, n. bread-fruit or pandanus tree (Pandanus peduncalatas).
 Wing'wūr, a. big; thick.
 Win'yir, n. old man.
 Win'yirgan', n. old woman.
 Wir'ra, n. running water. (This is probably an aboriginal corruption of the English word water.)
 Wir'ri, n. currajong tree (Stercula diversifolia). (Fraser's Island dialect.)
 Wir'riman, adv. ticklish.
 Wit'dhi, adv. afraid; cowardly.
 Wā-dit'dhi, adv. unafraid.
 Wol'lan, n. whip-tail, or pretty-faced, wallaby (Macropus parryi).
 Won'galiman, n. wonga pigeon (Leucosaria).
 Won'gūl, n. swamp oaktree (Fraser's Island dialect).
 Wōvarngar, n. scrub wallaby.
 Wōwā, n. crow (Corvus coroniodes, and/or Corvus cecillae).
 Wua, or wu'ga, v. give.
 Wu'a-iū, v. deal out; distribute.
 Wua'-lai'yū, v. deal; exchange.
 Wu'ga, or wu'a, v. give. See Note 5.
 Wub'i, or Ub'i, n. an evil spirit whose mission is said to be inducing mankind to do evil.
 Wub'ong, n. moss.

Kabi—English.

Wul'bai, or wulvai, n. young kangaroo.
 Wūin, n. night.
 Wūin'dhau, n. night time; time of darkness.
 Wul'la, v. split; cut open; gape.
 Wul'lai, v. gape; orate; talk loudly with open mouth.
 Wul'lathin, v. imp. cut.
 Wul'lam, abbreviation of wul'la-man, v. cutting.
 Wum'ba, v. lift.
 Wum'balin, abbreviation of wumba-liman, v. put up.
 Wum'balithin, v. imp. lift and carry.
 Wūn'dam, v. climb; go up.
 Wūn'duman, v. rise; be born.
 Wum'nagan, v. give.
 Wun, n. the sleepy, or blue-tongued lizard. (Tiliqua scincoides.)
 Wū'na, n. cloud.
 Wun'dū, n. testes.
 Wūngai, n. carpet snake (Python spilotes, var).
 Wūn'gali, v. mount.
 Wūp'pa, adv. gentle; slow. See wapa.
 Wūp'pa-yā'li, v. whisper (L. gently speak).
 Wūp'parō, adv. loud; intense.
 Wūrgū, or wūrū, n. girl. See Note 5.
 Wur'amā, n. an eagle, coloured red, with white head (Haliaster indus).
 Wu'rū, a. first; adv. out, first, done, finished, enough.
 Wu'rūbandh, or wu'rūwendh, old.
 Wu'rūbōkam, v. come out.
 Wurū-guran'-ba, adv. long ago (L. of long before).
 Wu'rūnī, adv. before.
 Wu'rū-athin, v. put out.
 Wu'rū-yiv'arīthn'i, v. imp. put out.
 Wūr'raman, v. search.
 Wūr'ūng, v. leaves (of plants).
 Wūt'dha, v. red cedar tree (Cedrela toona).
 Wuth'ong, n. younger brother.
 Wuth'ongarū, adv. left-handed.
 Wut'yang'alī, v. try.
 Ya, v. speak; talk. Also an expression of encouragement equal to "Go on, try."
 Ya'būai, v. imp. Come.
 Yāg'ōbī, v. imp. Come along.
 Yāl'i, v. call.

Kabi—English.

Yāl'iman, v. call.
 Yam'bō, adv. right; correct.
 Yam'nguman, v. scold.
 Ya'man, v. speaking; telling.
 Yan, v. go; walk.
 Yang'ga, v. do; make; adv. more.
 Yang'gagōman, v. making.
 Yang'galithn, v. cure.
 Yang'galinoman, v. allow; let do or act.
 Yang'gan givir, adv. greedy (L. believe, i.e. have in mind, more).
 Yan'man, v. act of going.
 Yan kari', v. imp. go here, or, go this way.
 Yan'gō, v. go for.
 Yan'ithin, v. intend to go.
 Yan marē, v. go home (L. go to the camp).
 Yan'mathi, v. gone.
 Yan'nā, v. imp. go away.
 Ya'thulaiyū, v. converse (from ya, to speak; the suffix laiyu implies reciprocity).
 Ya'thin, v. will speak, or wish to speak.
 Yāg'al, a. cool.
 Yā'ōbin, n. sister.
 Yā'our, n. a large shield.
 Yau'ai, adv. yes (sometimes abbreviated to "Yau").
 Yau-im'ba, expression of doubt, as "Yes; perhaps." See yauai and imba.
 Yāl'iman, v. call.
 Yāl'i-yāl'iman, v. to speak loud and quickly.
 Yau'ar, n. song; corroboree.
 Yau'ar-nūva, n. a song or corroboree maker.
 Yau'ar war'rai, n. sing and dance or jump. (This is generally known by the term "corroboree," which is, however, foreign to Queensland.)
 Yau'wa, n. a small species of hornet.
 Yau'wannī, n. base.
 Yav'andhā, v. taste.
 Yēama, adv. this way.
 Yen'an, n. maternal grandmother.
 Yer'an, n. beard.
 Yer'ingba, n. king fish, or giant perch.
 Yer'aman, n. horse (an introduced word).

Kabi—English.

Yer'ri, adv. this way; in this direction.
 Yer'ri-bug'a, v. imp. Come this way!
 Yil'la, n. hocks; haunches; locust (cicada).
 Yi'lai, n. crayfish; lobster; scorpion.
 Yil'aibodhau'man, n. crane (L. crayfish-eater).
 Yik'i, adv. likewise; like; alike; also.
 Yik'iman, v. resemble.
 Yi'k-ya'man, v. answer (L. speak also).
 Yik'kal, n. chin.
 Yik'kibin, n. a reed with an edible root.
 Yil'lam, n. a small grey coloured snake (Demansia reticular).
 Yil'vanyā, v. mind. (This word seems to imply caution, such as "Look out!")
 Yim'ar, n. female kangaroo.
 Yim'bin, n. a reed with an edible root (Typha agustafolia).
 Yin'dirin, n. woodpecker; tree-runner.
 Yin'gū yin'gū, n. soldier crabs.
 Yin'mai, v. remain.
 Yin'na, adv. downhearted.
 Yip'pi, n. throat.
 Yir'aman, v. spring up.
 Yir'ange, v. fall.
 Yi'ri, or yi'rin, adv. thus.
 Yir'inā, a. light in colour.
 Yiv'ārī, v. put.
 Yi'wūn, n. whip-snake.
 Yuang, v. come up.
 Yuan'gan, n. dugong (Dugong dugon).
 Yuēn, n. blue mountain parrot (Trichoglossus mollacanus).
 Yul, adv. slow; vainly; gratis.
 Yūd'lō, or yū'lū, n. eel.
 Yū'l'a-yū'lō, v. apple box tree. See bupu.
 Yul'lō, n. silky oak tree (Grevillea robusta).
 Yul'lū, n. porpoise.
 Yun'ma, v. lie; recline.
 Yun'maman, v. camping.
 Yēr'ra, or yur'a, n. spotted gum tree (Eucalyptus maculata).
 Yurrū, n. vine used as a rope for climbing trees (Flagellaria indica).
 Yuv'athī, n. home.

English—Kabi.

Pronouns, singular.

I (nom. simple), ngai.
I (nom. agent), nga'dū.
My, mine (genitive), ngan yūng'gai.
Me (dative), ngai-bu'la.
Me (accusative), ngan-nā.
Thou, you (nom. simple), ngin.
Thou, you (emphatic), ngin'dai;
ngin-bi'lin.
Thou, you (nom. agent), ngin'dū.
Thy, thine (genitive), ngin-yūng'gai.
Thee, you (dative), ngin-bu'la;
ngin-ban'gō.
Thee, you (accusative), ngin'-nā.
He, she, it (nom. agent), ngun'-
da-rō.
His, hers, its (genitive), ngun'-da-
nō.
Him, her, it (dative), ngun'-da-bu'la.
Him, her, it (accusative), ngun'-da-
nō.
Another and I (nom.), ngu'lam.
You and I, nga'lin ngin.
You two, bu'la.

Pronominal adjectives.

This one, kari'-nga.
That one, karai'; karai'dū.
That one's, karai'-rī.

English—Kabi.

Pronouns, plural.

We (nom. simple), nga'lin.
We (nom. agent), nga'lin-dū.
Our, ours (genitive), ngā'lin-ngūr.
Us (dative), nga'lin-gō.
Us (accusative), ngālin.
You (nominative), ngu'lam.
Yours (genitive), ngu'lam-ō.
You (dative), ngū'lam-bū'la.
You all (nom.), ngu'pū.
Yours (genitive), ngu'pū-nū.
You (accusative), ngu'pū-nga.
They (nom. simple), dhan-ab'ū.
They (nom. agent), dhan-a'bū-rū.
Their, theirs (genitive), dhan-a'bū-
nō.
Them (dative), dhan-a'bū-būla.
Them (accusative), dhan-a'bū-nga.

Note.—the word dhan means an aboriginal man, also aboriginal mankind. Dhan-abu has the meaning of "other people." It is probably an abbreviated corruption of "dhan karba" (see Note 5) meaning "other people."

The word dhanabu was used by the aborigines in hailing a stranger.

ENGLISH—YUGUMBIR and YUGUMBIR—ENGLISH.

English—Yugumbir.

Able, a. wup'in.
 Aborigine, male, elder, n. mī'būn.
 Ache, v. gō'rōng.
 Adopt, v. kan'gandī; kan'gandan;
 kan'ganian; kan'gandā'la.
 Admit, v. kailima; kailimani; kaili-
 mian; kailimala.
 After, adv. bin'dhī.
 Afternoon, n. yau'-un.
 Ah! interjection, Kā-kā!
 Albino, n. mī gu'dhūm (Lit. smoky
 eyes).
 Alive, adv. mo'merī.
 All-right, adv. yau (Same as yes).
 Alone, adv. dāg'arā.
 Altogether, adv. kar'albō.
 Also, adv. nga.
 Always, adv. yābrūma.
 Amuse, v. gyun'yun; gyun'yen;
 gyun'yungan; gyun'yungā'la.
 And, conj. nga.
 Anger, n. kau'wongul'li.
 Ankle, n. wūlō.
 Another, pron. gub'ai; kar'ba.
 Ant, bullhead, n. kūmmūn.
 Ant, greenhead, n. dhu'lōrō.
 Ant, small, black, n. ging'-ging.
 Ant, jumper, n. dir'ang.
 Ant, white, termite, n. dhi'lil; bam'-
 gun.
 Anteater, porcupine, n. bun'in
 (Tachyglossus aculeatus).
 Ant-hill, n. bam'gun.
 Apron, woman's, n. dhāgē dhāgē.
 Appertaining to, suffix, -gu'bī;
 gu'ba. (Usually g is elided and the
 suffix thus shortened to -bī or -bā.)
 Apple-box tree, n. bul'bō; būai-i
 (Angophora intermedia).
 Arm, including shoulder, n. gun'gil.
 Arm, including wrist, n. darūin.
 Armpit, n. kulūn; wūnggūn.
 Ashtree, Moreton Bay, n. guran'g.
 Ashes, n. būbē.
 Aside, adv. kurīn'.
 Ask, v. ing'būllē; ing'būllēnī; ing'-
 būllian; ing'būllēla.
 Aunt, n. nga'run.
 Awake, v. gir'reba; gir'rebanī; gir'-
 rebian; gir'rebāla.

English—Yugumbir.

Back, spine, n. mōb'ūrri; dul'gū.
 Baby, n. dha'dhūm.
 Bad, a. dhung.
 Badly, adv. dhung.
 Bag, of split grass, n. bun'bi.
 Bag, net, of vine string, n. gūlai.
 Bag, of swamp rush, n. kūl'gan.
 Ball, n. bu'lūn.
 Bandicoot, n. yāg'oi (Perameles
 nasuta).
 Bark, of a dog, n. gin'yilgai; boug'-
 bal (See cough).
 Bark, of a tree, n. gundūl.
 Bark, dry, for kindling, n. tun'gē.
 Bare, a. būg'irī.
 Barter, v. nil'gōwōla; nil'gōwōlen;
 nilgōwōlian; nil'gōwōlāla.
 Basin, pot, billycan or bucket, n.
 nyu'gam (Lit. a sea-shell, Melo dia-
 dema, used to contain liquids, bail-
 ing, etc.).
 Bath, n. kai'edhūm.
 Beach, n. bun'būrri.
 Beads, n. kal'gara.
 Beak, n. morō gura'ra (Lit. long
 nose).
 Bean, of Moreton Bay chestnut tree,
 n. bōg'imbil.
 Beat time, n. tal'ga; tal'ganī; tal'-
 gian; tal'gāla.
 Beat, strike, n. bai'ya.
 Bear, native, n. bor'ōbī (Phascolar-
 tus cinereus).
 Beard, n. yeran.
 Beautiful, a. kūbil; ūbil; dhūgai'-
 gūm.
 Bed, of grass, n. kul'billi.
 Bee, native, dark coloured, n. kut'dhī.
 Bee, native, light-coloured, n. kab'ai.
 Bee, generic, n. nyōg'ai.
 Bee, queen, n. nyo'gai.
 Bee, English, n. nyo'gai pūrragūl
 (Lit. Bee that stings).
 Bees wax, n. mūi-i.
 Beetle, n. pin'gin pin'gin.
 Before, adv. ngu'longbō.
 Begin, v. imp. nābē.
 Belly, n. mōn; mī'rong.
 Bend, v. bu'landē.
 Belt, of net-work, n. gar'ragōn.

English—Yugumbir.

Beware; interj. Wā!
 Beyond, adv. bug'garadhong.
 Big, a. gum'ai.
 Bind, v. kunnē; kün'nen; kün'nenian;
 kün'nē'la.
 Bird, n. nyōa'nbil.
 Birth, to give (beast), nyam'ūlbor'a;
 nya'mūlbor'anī; nyamulboralian;
 nya'mūlbor'alian.
 Bite, v. nyin'ga; nyin'ganī; nyin'gan-
 ian; nyin'gāla.
 Bite, n. nyin'gan.
 Bitter, a. dhu'lai.
 Black, a. dōan'-dōan.
 Bladder, also pit of stomach, n. bülē.
 Black-fish, n. bir'ragin.
 Bleed, v. gum'era; gum'eren; gum'-
 erangūn; gum'erangāla.
 Blind, a. mōbi; nyadhūm (L. see
 cannot).
 Blink, v. nyum'ge; nyum'gen; nyum'-
 galian; nyum'gēla.
 Blood, n. gum'era.
 Bloodwood tree, n. būn'au (Eucalyp-
 tus corymbosa).
 Blow (a hit), n. būmbē.
 Blue, a. niny'erī.
 Blunt, a. mūr'rūn.
 Boat, of bark, n. gun'dūl.
 Boast, v. gōi'nā; gōinbānī; gōi'n-
 bian; gōinbā'la.
 Body, n. bī-ū.
 Boil, v. mūr'abā (See burn).
 Boomerang, n. būr'ūgūn.
 Boomerang, for fighting, n. war'rūn.
 Bone, n. tar'regōn.
 Bottom, n. dyu'ya.
 Bough, n. wor'ung (See leaf).
 Bowl, of cork-wood, n. wun'dal (See
 wundal).
 Box-tree, gum-topped, n. ār'ōl.
 Boy, n. dha'bū; mōlūm.
 Brain, n. bun'g-bun'g.
 Branch, of a tree, n. dhar'ūng (See
 leg).
 Break, v. gōwā; gōw'ālen; go'wālian;
 gōw'āllā'la.
 Break wind, v. bū'dhin; bū'dhinen;
 bu'dhinian; bu'dhinā'la.
 Bream, black, n. bri'gon.
 Bream, bony, n. ngōl'un.
 Breast, woman's, n. ngu'ma; nga-
 mung.
 Breathe, v. bū'-ī; bū'ien; bū'iangan;
 bū'iangā'la.

English—Yugumbir.

Bridge, v. tūl'le (L. tree; a tree or
 log used as a bridge).
 Bring, v. wum'gin; wum'ginen;
 wum'ginen'ian; wum'ginengā'la.
 Brave, a. du'indhūm (L. afraid not).
 Brother, elder, n. kīgōn.
 Brother, younger, n. bun'an.
 Bunya pine tree n. bua'nī.
 Bright, a. tyal'ngai.
 Burn, v. ba'ra; ba'ranī; bar'anian;
 bar'alēla.
 Burst, v. būn'gin; būngenī; būngian;
 būn'gēla.
 Bury, v. gun'gumunī.
 Bush, scrubby country, n. bu'barā.
 Butcher-bird, n. gol'gorū'n (Cracti-
 cus nigrogularis).
 Butterfly, n. ban'dhilan; tchel'lun-
 gai'marim (translation by Mr. W. E.
 Hanlon), is, presumably, a slight
 corruption of tyalngai-ngarian,
 meaning "dancing coloured lights").
 By-and-bye, adv. yī'-ū.
 Buttocks, n. ku'mō.

Calf, of leg, n. būy'ō.
 Camp, n. dhi'mūn (a group of
 ngum'bin or huts).
 Call, v. kun'ga; kun'gen; kun'gian;
 kun'gāla.
 Calm, adv. dur'ungul.
 Capture, v. nā'mōnī; nā'mōnen;
 nā'mōnian; nā'mōnā'la.
 Careful, a. nyā-nyā; interj. Nyā!
 Nya! (L. See! See!).
 Careless, adv. ka'rol-ka'rol.
 Carry, v. war'rē; war'rēni; war'rēian;
 war'rēila.
 Cat, meat eater, n. bun'dhim (Das-
 yures sp.).
 Cat, blood-sucker, n. bu'rōn bu'rōn
 (Dasyures sp.).
 Cat-fish, n. mul'unyūm.
 Carving, n. mul'gurā.
 Cave, n. ngōruī.
 Cedar-tree, n. wō'dhe (Cedrela
 toona).
 Centipede, n. bārār'a.
 Charcoal, n. ng'uin; nuin.
 Charm, v. bib'ōro; bib'ōren; bibōran-
 gan; bib'ōrangāla.
 Cheek, of face, n. tun'gang.
 Chest, of body, n. tūm'meringūn.
 Chestnut tree, Moreton Bay, n.
 bōgūmbil.

English—Yugumbir.

Chew, v. dir'ungō-dhau; dir'ungō-dhau'en; dir'ungō-dhau'lian; dir'ungodhau'la (Dir'ungō-dhau, lit. with teeth eat).
Chief, in fighting, n. kai'algūm.
Children, n. dha'dhūm.
Chilly, adv. wōg'ōrū.
Choke, v. wul'ba; wul'balen; wul'balian; wul'balēla.
Chin, n. wō-ūl.
Chop, v. kal'ga; kal'ganī; kal'galian; kal'galēla.
Cicada, locust, n. bir'ribir'rim.
Cinders, n. nin'dūin (corruption of nguin doan, L. black charcoal).
Clean, clear, a. tal'guldhūm (L. dirt, without).
Clear, v. bug'irē; bug'iren; bug'iran-gan; bu'girangāla.
Clay, n. tal'lūn.
Cliff, n. bi'rin.
Climb, n. wun'dē; wun'den; wun'dian; wun'dē'la.
Cloud, n. dhung'ūn.
Cloud, of dust, n. bībē.
Close, adv. tan'yūng.
Club, n. mōr'ōtūng (see nulla).
Clumsy, a. dhūm.
Cobra (teredo), n. gūmbō.
Cobweb, n. baran'-baran'.
Cockatoo, white, n. gēra (Kakatoe galerito).
Cockatoo, black, n. bal'erē (Calyp-torhyncus banksi or lathomi, and (or) C. funerus).
Cockle, n. yūg'arī'.
Codfish, n. tōg'ō.
Cold, n. and a. wār'ing.
Comb (made from bone of leg of kangaroo), n. bim'bura.
Come, v. wum'gin; wum'ginen; wum'ginen'ian; wum'ginengā'la.
Companion, n. nau'-ūn.
Cormorant, diver, n. pig'garagin.
Corner, n. karin'.
Cork-tree, or bat-tree, n. bāgā; wun'dal.
Country, n. dha'gūn; dhan or dha, abbreviaton of dhagun, usually used as a prefix or suffix in place names, indicating "place of."
Contented, adv. yal'burū.
Count, v. dhu'riga; dhu'riganī; dhu'rigian; dhu'rigā'la.
Cousin, n. yer'rabul.

English—Yugumbir.

Cough, v. gin'yalgai; gin'yilgaien; gin'yilgian; gin'yilgai'angā'la.
Court, v. mē'bilam; mē'bilamen; mē'bilamgan; mē'bilamgan'gā'la.
Covet, v. gu'dharlbe'lim; gud'harl-be'liman; gu'dharlbe'limgan; gu'dharlbe'limgangā'la.
Crab, mud, n. dhūbī.
Crab, sand, n. win'yum.
Crab, soldier, n. bungū-bungū.
Cover, hut or blanket, n. ngūm'bin. This word is the origin of the colloquialism hūmpy or ūmpy.
Cramp, n. kirin'.
Crane, gigantic, or /native companion, n. gil'gil; mur'alman (Megel-ornus rubicundus).
Crane, lead-coloured heron, n. wulbū (Notophox novae hollandiae).
Crane, white, n. ngau'gon.
Crayfish, lobbie, n. mul'aim.
Creek, n. bal'ūn.
Creep, v. yar'ole; yar'olen; yar'olian; yar'olā'la.
Crooked, a. wun'dūm; kurōn'.
Crop, of bird, n. noung tal'lun-nga (L. place of food in neck).
Cross, v. waur'ang.
Crow, bird, n. wāgān (Corvus coronoides and (or) Corvus cecillae).
Crown, of head, n. bi'lle-bi'lle.
Crown, ornamental, n. mōgūn.
Cry, weep, v. dūn'ga; dūn'ganī; dūn'gian; dūn'gāla.
Cungevoi, n. bū'dhe (Alocasia macrorrhiza).
Cut, made with a knife, n. dhūn'-garagūl.
Cut, made with a tomahawk, n. bun'dangūl.
Curlew, stone plover, n. bu'ruagūn (Burhinys magnirostris).
Dance, n. ngār'iō.
Dance, v. ngar'i; ngar'ien; ngar'ian; ngar'ila.
Dark, a. dōan-dōan.
Darkness, n. dōan.
Day, n. bar'abang (L. time of heat); nyungai (time of sun).
Day, one, n. ya'brū nyūn'gai (L. one sun).
Daughter, n. muy'umgūn.
Dead, a. gil'ūngūn: kurūl'bū (Lit. finished).

English—Yugumbir.

Faeces, n. gunüng.
Fall, v. karründhāle· kar'rundhālen;
 karrundhālian; kar'rundhalēla.
False, a. ung'dhūrā.
Family, n. dhūnebē niu'banī. (Those
 of a married couple).
Far, adv. gau'wül.
Farther, adv. gau'wül-bi'dhüng
 (little more far).
Farthest, adv. gau'wül-büngil (super-
 latively far).
Fast, a. wō'gin.
Father, n. bi'ol; bi'üng.
Fat, n. ga'dhül.
Fat, a. gad'hura.
Fear, n. dūin.
Fearless, a. dūin-dhūm (L. fear with-
 out).
Feather, n. dhim'e.
Features, n. ibrū.
Feed, v. (See "eat" and "drink").
Feel, touch, v. mun'ai; mun'ien;
 mun'iangān; mun'aiangāla.
Fight, n. bum'alēn.
Fight, v. bum'alēn; bum'alēn; bum'-
 alian; bum'alēla.
Fight, with spear, boomerang and
 tomahawk, v. nābūlen; nābūlian;
 nā'būlēla.
Figtree, also its fruit, n. būyē.
Fighting stick, woman's, so-called
 yamstick, n. kal'gurrū.
Fill, v. dum'būrrū; dum'būrran;
 dum'būrrangan; dum'būrrangāla.
Fin, n. karen'.
Find, v. nya; nya'ni; nya'yan; nya'-
 āla (Same as "see").
Finished, adv. kur'abū.
Fire, n. wai'būrā.
First, a. nyu'lüng.
Fish, generic, n. dha'lūm.
Fish-line, string, n. wāgoi.
Fish-net, n. ngar'rabin.
Fish spear, n. dhug'gai.
Fish, with hook and line, v. dha'lūm-
 bir'alā; dhāl'ūm-bir'alēn; dhālūm-
 bir'alian; dhālūm-bir'alēla.
Five, a. bu'la-bu'la-yā'brū (L. two,
 two and one); dūn'gūn (L. a hand).
Flame, n. tal'ngai.
Flea, n. tyi'ndil.
Flee, v. kal'gore; kal'goren; kal'-
 gorian; kal'gorēla.
Flesh, n. igūm; dhim'ün.
Flint, n. yūgūn.

English—Yugumbir.

Float, v. dhur'ella.
Flood, n. ngul'ara.
Flower, n. won'gara.
Fly, as a bird, v. yar'ōle; yar'ōlen;
 yar'ōlian; yar'ōlāla.
Fly, n. dhun'būrā.
Fly-catcher, black fantail, n. ching'-
 gerri-ching'gerri (Rhipidura leu-
 cophrys).
Flying fox (fruit bat), n. girra'man
 (Pteropus poliocephalus).
Fog, n. dōbūn.
Food, n. noung.
Foot, n. dhin'üng.
Foot-print, n. tyar'arā.
Foretell, v. nyu'longbō; nyu'long-
 bōgen; nyu'longbōgalian; nyu'long-
 bōgiāla.
Forehead, n. ngi'ri.
Forepaw, n. mūmmūn.
Forest, rough, scrubby, n. bub'bera.
Forget, v. wūn'gūl; wūn'gūlen; wūn'-
 gūlian; wūn'gūlēla.
Fork, of a tree, n. tal'bulla (abbrevi-
 ation of Talle-bulla, trees two).
Fork, small, mi'dhul.
Four, a. bu'la bu'la (L. two and two).
Freeze, v. dhi'run; dhi'runen; dhi'-
 runian; dhu'rinēla.
Friend, n. dhim'belüng.
Friendship, n. dhim'bulün'gāre.
Friar-bird, leather-head, n. kal'kū-
 lüng.
Frog, n. tār'an.
Frost, n. dhi'ron.
Fresh, a. būlin.
Frighten, v. dūi'n; dūi'nen; dūi'nian-
 gan; dui'niangāla.
Fruit, n. in each case has the same
 name as the tree that bears it.
Fun, n. ngar'ea.
Funny, mirth-making, a. mun'yung-
 mun'yung.
Fundament, anus, n. bun'düng.
Full, adv. dum'būrā.
Fur, n. gūrā.

Game, play or dance, n. nga'rēa
 (colloquially termed coroboree,
 which, however, is foreign).
Gape, v. nyan'birra.
Garfish, n. dhōan (L. a spear, so-
 named from the shape of the fish).
Genital, female, n. kuik'eti; kui'-
 urra.

English—Yugumbir.

Deaf, a. pin'üng nār'dhum (ears, or hearing, weak); kun'ga-dhūm (hear cannot); wun'gul (unhearing, as in a person in delirium).
Decayed matter, n. bir'rebūn.
Death-adder, n. mun'dheralgūn (sometimes corrupted to mun'dulun).
Deep, a. gural'.
Delay, v. kul'gol; kul'golen; kul'golangan; kul'golangā'la.
Descend, v. gār'ge; gār'gen; gār'geian; gār'gā'la.
Desire, v. kin'gilyar'agī; kin'gilyar'en; kin'gilyar'ien; kin'gilyarā'la.
Dew, n. dhil'bi.
Diarrhoea, n. mut'dherri mut'dherri (L. a dirty and sticky mess).
Die, v. kil'ung; kil'ungen; kil'ungian; kil'ungā'la.
Dig, v. du'wa; du'wen; du'wian; du'wāla.
Dilly-bag, n. bin'dūn.
Dingo, wild dog, n. ngu'rūn; nar'gūn.
Dirt, n. tūl'gūl.
Dirty, a. tūl'gūrā.
Dive, v. kal'gale; kal'galen; kal'galian; kal'galē'ila.
Down, adv. dhu'-i.
Down, feathers, n. dhim'me.
Doing, v. ya'brūmā; ya'brūmānī; yā'brūmian; yā'b'rūmāla.
Dread, v. kal'gauwar're; kal'gauwar'ren; kal'gauwar'rian; kal'gauwar'rēila.
Dream, n. bar'ebūn.
Dream, v. ba'rebūn; ba'reb'ūnen; ba'rebūn'ungan; ba'rebūn'ungāla.
Drink, v. dhau; dhau'len; dhau'lian; dhau'la.
Drink, intoxicating, n. bum'baiyū. (An aboriginal cant word equivalent to "Knock out.")
Drip, v. dhum'gin; dhum'ginen; dhum'ginyan'gan; dhum'ginyan'gāla.
Drive, v. gai'-ī; gai'anī; gai'anian; gai'āla.
Drop, v. būn'gen; būn'genī; būn'gian; būngēila.
Drought, n. guong'dhūm (L. without rain).
Drown, v. mor'ō-gai'a (L. nose dive); mor'ō-gai'anī; mor'ō-gain'ian; mor'ō-gai'āla.

English—Yugumbir.

Drum, of opossum skin, n. bungun.
Dry, a. dārum.
Duck, black, n. mār'a (Anus superciosa).
Duck, Wood, n. kam'bawir (Dendrocygna eytoni).
Dugong, n. yun'gun (Dugon dugon).
Dumb, a. gau'rai-dhūm (L. without speech).
Dust, n. bū'bē.
Eagle, wedge-tailed, n. mībūn (Urodetus audax).
Ear, n. pin'üng.
Early, morn, n. bud'herabū.
Earth, n. dhāg'ūn; tyāgūn.
East, n. dhū-ī (L. down). See west.
Eat, v. dhau; dhau'en; dhau'lian; dhau'āla.
Echidna, spiny ant-eater, n. bun'in.
Edge, n. karin'.
Edible, a. dhau'-gu'bī (appertaining to eating).
Eel, n. dhu'run'.
Egg, n. kab'būn; konk'gong (Same as egg).
Elbow, n. gurin'; kin'gūm.
Embrace, v. num'alā; num'alēn; num'alian; num'alāla.
Embers, n. ngun'-ngun'.
Empty, a. kum'būn.
Empty, v. kum'būn; kumbūnī; kum'būnian; kum'būnāla.
Emu, n. mur'on (Dromaius novae hollandiae).
Enclose, v. bun'dha; bun'dhanī; bun'dhian; bun'dhāla.
End, terminal, n. būr'rai.
End, n. and suffix, dhim.
Envy, n. ku'dhalbul'im.
Evening, dusk, n. yau'-en yau'-en.
Enrage, v. gau'gon; gau'gūnen; gau'gūniangan; gau'gūniangāla.
Everything, n. kar'ūl.
Expect, v. wul'ung; wul'ungen; wul'ungian; wulungala.
Expert, a. wup'in.
Eye, n. mī.
Eyebrow, n. īl'im.
Face, n. nu'gūl.
Fade, v. tūl'gai-tūl'gai; tūl'gai-tūl'gaiēn; tūl'gai-tūlgain; tūlgai-tūlgai-āla.

English—Yugumbir.

Generous, a. kan'angin.
Ghost, of an aborigine, n. dhūgai.
 (The first white man seen by the natives was so designated and the word came into common use for that purpose.)
Giddy, drunk, a. bib'orō.
Gift, n. mul'gerri.
Girl, n. yāg'urī.
Give, v. wu'la; wu'lanī; wul'alian; wil'āla.
Go, v. yan'ā; yan'ī; yan'ian; yan'gāl'a.
Go round, v. kal'gamā; kal'gamanī; kal'gamian; kal'gamāla.
Good, a. bau'gūl (at Tweed Heads, bunyarra).
Grandfather, n. nar'dhūng.
Grandmother, n. bār'būn.
Grass, n. idhūn.
Grass, bladed, n. bar'ūl.
Grass, prepared and used as a sponge to mop up honey, n. bai'bai.
Grasshopper, n. tibī'ri, ni'nam.
Grave, n. dhūr'ragūl.
Gravel, n. tarau'.
Grind, v. yan'ba; yan'banī; yan'banian; yanbā'la.
Ground, n. dhāgūn; tyagūn. (Same as earth and country.)
Grow, v. dur'an; dur'angan; dur'angian; dur'angāla.
Growl, v. ngō'rō; ngō'en; ngō'ian; ngōrā'la.
Grub, found in trees, edible, n. dhābūm.
Grub, found in timber under water, a teredo, n. gūmbo.
Greedy, a. mu'num.
Green, a. pu'dherabin.
Grog, rum, etc., n. bum'baiyū (see drink, intoxicating).
Guide, v. nyum'bar; nyum'barnī; nyum'barlian; nyum'bārla.
Gullet, n. dhōg'ala.
Gum-tree, blue, n. mūn'gara (Eucalyptus tereticornis).
Gum-tree, spotted, n. yur'a (Eucalyptus, maculata).
Gum, wattle, edible, n. ngi'rum.
Gum, other kinds, n. ngau'-ū-in.
Gun, n. dūl'ūpī. (A coined word, meaning the report of a gun-shot.)

Hail, n. dar'rōban.

English—Yugumbir.

Hair, n. gur'ra (see fur); bo-ar.
Hand, n. dūngūn.
Handle, n. dha'rūn.
Happy, a. yal'burrū.
Happy family (a species of gregarious tree-runner birds), n. bu'thai-bu'thai.
Hawk, wedge-tailed eagle, n. mibūn.
Hawk, red and white sea-eagle, n. ummundhin.
Hawk, sp., n. bōgaban.
Hawk, sp., n. ūngau.
Hawk, grey, fish-, n. bī-in.
Hat, n. pi'nga. (A coined word, probably adopted from the Yugarabul-Brisbane River language. The sheathe of the flower of the pikki palm tree was used to contain water, and the word pikki with the letter k elided, i.e. pi-i, was used to denote the white man's bucket. And as the chin-strapped hats of the early day military officers and the top hats of the gentry, somewhat resembled inverted buckets, the word for hat became pi'nga, i.e. like a bucket.)
Hard, a. dhun'gūm.
Half, n. bam.
He, pron. nyule.
Head, n. ba'-ul; bor'ol.
Head, crown of, n. mōgūn.
Headache, n. māl'ūn.
Heat, n. ngun; v. ngun; ngu'nen; ngu'nian; ngu'nāla.
Heart, n. tūlgō.
Heel, n. gūra'ra dhi'nūng-gu'bī (appertaining to long foot).
Hear, v. kun'ga; kun'gen; kun'gian; kun'gāla.
Hang, suspend, v. wul'bar; wul'bārnī; wul'bārnian; wul'bārla.
Heavy, a. dhun'durō.
Here, adv. gūlli.
Hereafter, adv. yī'ū.
Hiccough, n. nig'bul.
Hide, v. wor'bille; wor'billen; wor'bullian; wor'bulēla.
High, a. bar'ai; kai'dhūng.
Hill, n. mu'lē; bū'-ūl.
Hit, v. bai'ya; bai'yen; bai'yain; bai'yāla.
Hold, v. ī'ba; ib'anī; ibai'an; ibāla.
Hole, n. gu'būng.
Hollow, n. gu'būng.

English—Yugumbir.

Honey, of large bee, n. ku'dhē.
Honey, of small bee, n. kâbē.
Honeysuckle tree, n. būm'barra
(Banksia integrifolia).
Hornet, large, n. dug'ūl.
Hornet, small, n. pu'-in.
Home-sick, adv. dhun'gil.
Hot, from heat of Sun, a. nyung'ai.
Hot, from heat of fire, a. ngun.
House, or hut, n. ngum'bin: um'bin
(origin of colloquial term, humpy).
How, interrogative, min'yūng.
Hungry, a. gūbberī.
Hunt, v. gai'-a; gai'en; gai'an; gai'-
āla.
Hurt, n. purgul; nyelyel.
Hurt, v. pur'gil; pur'gulen; pur'gu-
lian; pur'gulāla.
Hut, a single ngumbin n. kun.
Husband, n. nyūbūng.

Ice, n. dhi'runen.
If, adv. geu'ng.
Inside, generally, adv. dhūy'a.
Inside, of hut, adv. gun'āla; kun'āla.
Intensity, suffix implying, dhūng.
Intestines, small, n. gunūng būdhar-
rabin.
Intestines, large, n. bul'aubin.
Invite, v. gō'enbūne; gō'enbūnden;
gō'enbūndian; gō'enbāla.
Iguana, laced monitor, n. gīw'a
(Varanus varius).
Iguana, ground or burrowing, n.
mār'ūn.
Irregular, in shape, adv. kurin'-kurin'
(cornered or angular).
Itch, n. mūn'dan.
Ironbark tree, black, n. big'era
(Eucalyptus siderophloia).

Jackass, Laughing, or Giant King-
fisher, n. kâg'arū (Dacela gigas).
Jawbone, n. nō'gul.
Jellyfish, n. bir'rin.
John Dory, fish, n. gu'nūmbūr'a
(Zeus australis).
Jew-fish, n. Wāgūn.
Joint, n. gin'din.
Jump, spring, v. dhūl'balē; dhūlba-
len; dhūl'balian; dhūl'bāla.
Jungle, scrub, n. kab'ban'.

Kangaroo, generic, n. mun'i (Macro-
pus gigantea).

English—Yugumbir.

Kangaroo, large male, n. gorōm'an
(Macropus gigantea).
Kangaroo, female, n. yim'era (Mac-
ropus gigantea).
Kangaroo, young, n. wōgulpūn (Mac-
ropus gigantea).
Kangaroo, in pouch, n. nya'mūl (Any
very young animal.) (Macropus
gigantea).
Kangaroo rat, n. bār'ōl.
Kick, v. dhi'nūng-bai'ya (L. foot
hit); dhi'nūng-bai'yanī; dhin'ūng-
bai'yanian; dhi'nūng-bai'yāla.
Kidney, n. mongerra.
Kill, v. bum'a; bum'anī; bum'ian;
bum'gāla.
Kindle, v. kun'dhelin; kun'dhōlen;
kun'dhelian; kun'dhelēla.
Kingfisher, n. tī-tī (Halcyon sanc-
tus).
Knee, n. gin'dil.
Kneel v. dhō'longa; dhō'longen; dho'-
longian; dhō'longāla.
Knife, of stone, n. dhūng'nurū.
Knot, as in a rope, n. fun'ma.
Knot, in wood, n. gin'dūm.
Know, v. mīgūn; mīgūnyen; mīgūni-
angun; mīgūniangāla.
Knuckle, n. māmōn.
Kunjevoi, or cungevoi, n. būdhē
(Alocasia, macrorrhiza).
Kurrajong tree, or currajong, n.
ya'bara (Sterculia diversifolia).
Lake, lagoon or swamp, nyūn'da;
nyan'da.
Lame, a. wun'gān.
Land, n. dhāgūn (commonly abbrev-
iated to dhaun, dhan and dhā).
Land, open country, n. būg'gerī.
Last, a. nim'bil.
Laugh, v. min'dhi; min'dheni; min'-
dhien; min'dhēla.
Leaf, n. wōrūng.
Lean, as of flesh, a. gad'hul-dhūm
(L. fat, without).
Lean, v. nōa'lā; nōalen; nōalian;
noalala.
Leather-head, bird, n. kal'kalūng.
Leave, abandon, v. wūnai; wūnainī;
wūnandian; wūnāla.
Leave, depart, v. in'ā'ma; in'āmanī;
in'āman; in'āmāla.
Leave off, v. wun'aillī; wūn'ailen;
wūn'ailien; wūn'ailēla.

English—Yugumbir.

Lead, v. dhu'riga; dhu'riganī; dhu'rigian; dhu'rigāla.
Least, adv. bidhung-bungil.
Leech, scrub, n. nya'nai.
Leech, water, n. dhur'rungil.
Left side, n. war'rūmbūl.
Less, adv. bi'dhūng-gülle.
Let, permit, v. dhau'ga; dhau'gan'; dhau'gian; dhau'gāla.
Liar, n. un'dharraning.
Lie, falsehood, n. un'dherra.
Lie, v. un'dherra. See pretend.
Lie, recline, v. nyin'a; nyin'anī; nyin'ian; nyin'āla.
Lick, v. būin'bē; būin'bēn; būin'bean; būin'bēla.
Lift, v. dhur'amā; dhur'amen; dhur'amain; dhur'emāla.
Light, artificial, as of a fire, n. tal'ngai.
Light, reflection of, n. tal'ngai.
Light, from Sun, n. yal'nūn.
Light, from weight, a. yā'lūl.
Lightning, n. tyun'gūn.
Like, v. bau'gul; bau'gulen; bau'gulian; bau'gāla. (See good.)
Like, adv. nyin'yerō.
Lip, n. dhum'bur.
Little, a. bi'dhūng.
Liver, n. yil'nan.
Lizard, frilled, n. ngārūm (Clamydosaurus kingii).
Lizard, small, house, n. dhūlūm.
Lizard, sleeping, or blue tongue, n. gōbagūn (Tiliqua scincoides).
Lizard, water, n. mūg'il (Phsignathus leseurii).
Lizard, scrub, black, n. bau'yam.
Lobster, n. mul'ang.
Locust, cycada, n. yer'ribūm.
Log, n. tūl'lerī.
Log, burning, n. dhē'dūn'garī.
Loins, n. kūnim.
Long, a. gurar'a.
Long-tom, fish, n. ki'dhai-ī.
Lose, v. wal'an; wal'anyen; wal'anyan'gan; wal'anyan'gāla.
Louse, n. tu'lūm.
Love, n. gum'era.
Love, v. bud'hera; bud'heren; bud'herangan; bud'herangāla.
Low, a. dhulōgūl.
Lower, v. kar'gilima; kar'gilimen; kar'gilim'ian; kar'gilimāla.

English—Yugumbir.

Lung, n. bud'hūng.
Lyre bird, n. kal'bun (Menura alberti).
Mad, a. wong'wong; wongūmgūng; wongūlpūn.
Magpie, n. kūlūmbūrūn (Gymnorhina tibicen).
Man, aboriginal of Yugumbir tribe, n. mībūn.
Man, headman, n. kam'arūn. (This term was also applied by the aborigines to white men in authority.)
Man, white, n. dhūgai (L. a black man's ghost). The first white man seen by the aborigines was believed by them to be a ghost, and this word became commonly used by them to denote a white man.
Man, young aboriginal, n. gi'bera.
Man, white, working, n. kar'apī. (Evidently a coined word. It probably originated from the early convict labourers being called crop-pies.)
Man, senile, n. wūn'gairirī.
Man, handsome, n. bue'laguan.
Many, a. wal'lūl.
Make, v. yāg'ā; yāg'ānī; yāg'ālian;
Mark, as made with an axe, n. wāl.
Marry, v. kūn'dhelin; kūn'dhelen; kūn'dhelian; kūn'dhelēla.
Married Couple, n. nyu'bani.
Marsh or swamp, n. nyan'da.
Measure, v. dhūr'igā; dhūr'igen; dhūr'igian; dhūr'igāla.
Meat, flesh, n. idhūm.
Meet, v. ngi'rigō-mundala; ngirigō-mun'dalen; ngir'igō-mun'dalian; ngi'rigō-mun'dalāla.
Mend, sew, n. mum'gar; mum'garnī; mum'gain; mum'gārla.
Middle, n. ki'lē.
Milk, n. ngāmūng; āmūng.
Midnight, n. nāl'ō.
Mistletoe, n. bil'inga-wai'būrā. (Loranthus, sp.)
Moan, v. nyūr'būllen nyūr'būllen; nyūr'būllian; nyūr'būllēla.
Moon, n. Gibūm.
More, a. kur'rel.
Moreton Bay Chestnut tree or Bean tree, n. bōgūmbil. (Castanospermum australe.)
Morning, n. bud'hera.
Most, a. kūr'rūl-būn'gil.

English—Yugumbir.

Mosquito, n. mündhera.
 Mother, n. waid'hüng.
 Mouse, n. kun'dhara-bidhüng. (L. little rat.)
 Mountain, peak or range, n. bor'röl.
 Mouth, n. dia'ng; dir'üng (L. teeth); dhauba (L. belonging to eating.)
 Mud, n. tülgül; wöbüm.
 Mud, sticky, n. müdherri.
 Muddy, a. tulgürä.
 Muscle, n. nar.
 Mussel, cockle, n. yū'gārī'.
 Mussel, n. ngurüng.
 Murder, v. bum'ilen; bum'ilen; bum'ilian; bum'ilē'la.

Naked, a. mun'darū.
 Nail, of finger, n. düngün bür'rai. (L. Hand tips.)
 Name, n. ngar'ri.
 Name, v. ngar'rimā; ngar'rimanī; ngar'rimian; ngar'rimāla.
 Navel, n. dhin'nimiri.
 Native companion, or giant crane, n. mur'alman. (Megalornis rubicundus.)
 Nearly, adv. düggel.
 Neck, throat, n. dhal'lün.
 Neck, nape, n. dör'öbin.
 Necklace, of beads, n. kal'güre.
 Nest, n. dhin'dī; dhun'indī.
 Net, fishing, n. ngar'ravün.
 Net, for wallabies, n. yau'-ung.
 New, a. bulingül.
 Night, n. ngün'dirē (L. time of darkness); nyin'āla (time of rest. literally the future tense of nyina, "to lie down").
 Night-hawk, n. kor'öngün.
 Nits, of louse, n. dim'in.
 Noisy, adv. gür'güngüli.
 No, adv. yū'güm.
 Not, adv. yū'güm.
 Nulla, club, with long point on long tapered handle, n. dhab'eri.
 North, n. küg'in.
 Nose, n. mu'rū.
 Now, adv. bar'ang.

Oak-tree, n. bil'üng. (Casuarina glauca.)
 Oath, as taken in man-making rites, n. an'banōba.
 Obstinate, also tough, adv. kin'yin.
 Octopus, n. mun'yil.
 Oh! interj. Pābō!
 One, a. yābrū.

English—Yugumbir.

Old, a. kōb'üngil.
 Opossum, black, male, n. ku'nüm.
 Opossum, black female, n. dun'dun-ngau'.
 Opossum, grey, male, n. i'riging. Trichosurus vulpecula.
 Opossum, grey, female, n. ngau'rül. Trichosurus vulpecula.
 Opossum, ringtail, n. wing (Pseudochirus lanaganosis).
 Open country, n. bug'geri.
 Orchid, n. kūd'den.
 Orion's belt, constellation, n. Wērl.
 Outside, adv. bu'rum.
 Over, above, adv. nūr'ring.
 Owl, mopoke, n. kum'gün. (Ninox boobook.)
 Owl, small, slate coloured, n. kar'ang.
 Owner, n. dhim'bilün.
 Oyster, n. kin'yingar'ra.

Paddle, anything to paddle or push a canoe or raft with, n. dhu'lüng.
 Paddymelon, n. kir'ri.
 Pain, n. pur'agül; bur'agül.
 Pain, v. bur'agül; bur'agülen; bur'agülangan; bu'ragülangāla.
 Paint, v. bum'aler; bum'alen; bum'alien; bum'alēla.
 Paint, n. bum'ale.
 Painted, adorned for a dance, n. bumaler ngai'rigō.
 Palm, zamia, n. bür'rawang.
 Palm, walking stick, nyūm'in (Bacularia monostachya).
 Paralysed, a. mun'aidhüm. (L. without feeling.)
 Parrot, n. bil'in.
 Part, small portion, n. bi'dhing.
 Pass, to win as in a race, v. bürgerawünna; bürgerawün'anī; bürgerawün'andian; bürgerawünāla. (L. to pass by and leave alone).
 Peevish, owing to illness, a. kār'ökār'olen.
 Pelican, n. dhün'garra. (Pelicanus conspicillatus.)
 Pelvis, n. wār'an.
 Penis, n. dhun.
 Perch, fish, n. mög'im.
 Perhaps, adv. wā'un.
 Pewitt, or magpie lark, n. bul'üm-bu'lüm.
 Pigeon, flock, n. bürrabüm.
 Pigeon, wonga, n. wum'bin; wal'larun.

English—Yugumbir.

Pigeon, wampoo, n. mūmōgūm.
Pigeon, brown, n. kub'ūdhi.
Pigeon, another species, n. wū'lūlū'-win.
Phlegm, from nose or mouth, n. nir'ūn.
Pine tree, hoop, or Moreton Bay, n. bim'bul. (Araucaria Cunninghamii.)
Pine tree, bunya, n. būanī. (Araucaria Bidwilli.)
Pinch, v. mun'da! mun'danī; mun'dian; mun'dāla.
Plain, flat country, n. gun'ūngai.
Platypus, n. wād'hin. (Ornithorhynchus anatinus.)
Play, n. nābē; nabe-en; nabeen; nabeala.
Pleased, adv. yil'nan bau'gul. (L. liver good.)
Poison, n. dig'gerē.
Poison, v. dig'gerē; dig'geren; dig'gerangan; dig'gerangāla.
Plover, n. deb'bera.
Pole, or paddle, n. dhu'lūng.
Porcupine anteater, echidna, n. bu'nin. (Tachyglossus aculeatus.)
Porpoise, n. kōwūndē; būbaingūn.
Pot, n. nyugan.
Pour, v. gar'bē; gar'bēnī; gar'bēan; gar'bēla.
Praise, v. kun'bun'den- kun'bunden; kun'bundian; kun'bundāla.
Prawn, n. mul'ang.
Pregnant, adv. ngar'ragai.
Pretend, v. un'dharra; un'dharren; un'dhar'rian; un'dherrēla. (See lie.)
Pretty, a. kūbil; ūbil.
Previously, adv. wai'rabā.
Protect, v. mun'dhindē; mun'dhindēn; mun'dhindian; mun'dhindēla.
Pull along, v. būy'ē; būy'en; būy'ian; būy'āla (or off).
Pull out, v. bōr'a; bō'ranī; bōrian; bōr'āla.
Push (with a pole), v. dhul'ung; dhul'ungen; dhu'lungian; dhu'lungāla. (See pole and paddle.)
Quail, bird, n. du'lūng.
Quiet, a. ning'-ning'; nūmnūm.
Rain, n. guon'g.
Rain, v. guon'g; guon'gen; guon'gan-dan; guon'gangāla.

English—Yugumbir.

Rat, n. kun'dhera; mun'dharū.
Ready, dressed for a dance, a. ngār'iligō.
Red, dark, a. dhar'ra; dhai'ra.
Red, light, a. kūt'dhi.
Red clay, or pigment, n. kūt'dhin.
Red-bill, water-hen, n. wag'ai-wag'ai. (Porphyria melanctis.)
Regent bird, n. nyūn'ga-nyūn'ga. (See Sun.) (Sericulous chryscephalus.)
Reckless, a. wūl-wūl.
Rest, v. bū-ī. (To stop and take breath. See breathe.)
Return, v. nim'bulimā; nim'bulimen; nim'bulimian; nin'bulimāla.
Revenge, n. kār'ban.
Rib, n. dun'ara.
Ride, v. um'bē; um'bēnī; um'bēan; um'bāla.
Ridge, n. mūlē.
Rifle-bird, n. wil'bin. (Ptiloris paradiseus.)
Right-hand side, adv. dhun'imbā.
Ripe, a. bōg'ūm.
Ring, n. bō'ul.
Rise, v. ba'gōdhē; ba'gōdhēnī; ba'gōdhēian; ba'gōdhēila.
River, n. bal'lūn.
Road, beaten track, n. kul'gūn.
Roast, cook, v. kui'ba; kui'banī; kui'balian; kui'balēla.
Roast, scorch or burn, v. mūr'ba; mūr'banī; mūr'balian.
Rock, n. mūn'al; būn'dan.
Roe of fish, n. kob'yen.
Roll, v. gūr'awa; gūr'awa'len; gur'awa'lian; gūr'awalēla.
Root, n. wāran; dharung. (See leg.)
Root, dig out, v. mun'dan; mun'danen; mun'danian; mun'dāla. (See scratch.)
Rope, n. dhūg'abūr'ra; wōg'ī.
Rotten, a. bud'herigūn. (See soft.)
Rough, a. mil'lerri-dhūm. (L. without smoothness.)
Round, a. būllin.
Rub, v. dōr'ama; dōr'amen; dōr'amian; dōr'omāla.
Rum, alcohol, n. būmbaiy'in. A coined word derived from "bum'be" and "baiy'in," to hit and hurt, equivalent to the English colloquialism "knock out."
Run, v. gau'ari; gau'aren; gau'arian; gau'arēla.
Rushes, n. tūlūn; būndi; dhil'la.

English—Yugumbir.

Sacred, a. bug'eram. A term used in denoting instruments and matters concerning secret ceremonies such as the man-making ceremony, commonly known by the introduced word "bora."
Sad, a. gid'hera.
Saliva, n. un'girē.
Salt-water, n. bir'in.
Salty, adv. dhig'geri (bitter and unfit to drink). See poison.
Sand, n. kui'gūm; yār'ūng.
Sand-fly, n. kin'nin.
Sapling, n. tūllē-bid'hingan. (L. little tree.)
Sapling, small, such as are used in building huts, n. bun'an.
Satin bower bird, n. wām'būn. (Ptilonorhynchus violaceus.)
Sawfish, n. būrral.
Scales, of fish, n. nyī'am.
Scarce, a. bu'lagalūn.
Scars, tribal and class distinguishing marks, n. bir'ong.
Scars, of knife cuts, n. dhūngūralgūl.
Scare, v. dūi'n; dūi'nen; dūi'nyangan; dūinyangāla.
Scatter, v. dal'ba-dal'ban; dal'ba-dal'banī; dal'ba-dal'bian; dal'ba-dalbāla.
Schnapper, n. kin'būm. (Chrysophrys gutturalatus.)
Scrub, jungle, n. kab'ban.
Sea, n. borru'gura.
Sea, ocean, n. tum'gūn.
Sea-gull, n. kou'garī.
Sea-weed, n. mur'ung.
See, v. nyā, nyānī; nyā'nan; nyā'āla. (See find.)
Seed, n. same as the name of the plant that bears it.
Send, v. dau'gar; dau'garnī; dau'gain; dau'gārla.
Seven sisters, the constellation Pleiades, n. Dhir'un. (L. Snake.)
Sew, v. mūmgar; mūm'garnī; mūm'gaian; mūm'gārla.
Shade, as of a tree, n. wu'larū.
Shade, ghost, n. ngōr'ō.
Shade, evil spirit, n. mal'ong.
Shake, v. dhī'ga; dhī'gani; dhī'gian; dhī'gāla.
Shallow, a. dhūn'dērī.
Shark, n. bōw'ai.
Sharp, a. kir'rabil; mug'inya.
Sharpen, v. mu'ginya.
Shell, n. nir'il.

English—Yugumbir.

Shin, n. nar'im.
Shin-bone, fibula, n. bim'bara.
Shield, of wood or corkwood or bat-tree, n. bāg'a.
Shine, reflect light, v. yaln'un; yaln'unen; yaln'unian; yaln'ungāla.
Shoot, of a plant, n. dhur'un dhur'un.
Shoot, v. nā'bun na'bunī; nābunian; nābāla.
Shooting star, meteor, n. kāp'ūn.
Shoe, n. bōgūmbil. (A coined word, adopted from the name of the bean pod of the Moreton Bay chestnut which, in the opinion of the aborigines, resembled a shoe.)
Short, a. mul.
Short-tempered, a. bar'ul-bar'ul.
Shoulder, n. wal'lagūn.
Shoulder-blade, n. bug'abā.
Shrill, a. yāl'ul.
Show, v. nyum'bar; nyum'barnī; nyum'barlian; nyum'bārila.
Shut, close, v. būn'dha; būn'dhanī; būn'dhaian; būndhāla.
Sick, ill, a. yul'dhul.
Side, n. dūnera.
Sign, n. wōg'ai.
Sinew, n. nār.
Sing, v. yar'rabil; yar'rabilen; yar'rabilian; yar'rabilēla.
Sink, v. mu'rūyan.
Sister, elder, n. nann'ang.
Sit, v. nyī'na; nyī'nanī; nyia'ian; nyin'gāla.
Skin, n. ūl'ung.
Skull, n. kong'-kong'. (Same as egg.)
Sky, n. ngōr'ong.
Sky blue, a. ngōr'ong.
Sleep, n. ngur'am.
Sleep, v. ngur'am; ngur'amen; ngur'amian; ngur'amengāla.
Slide, v. kā'dē; kā'dē-en; kā'dēyan-gan; kā'dēyangāla.
Slippery, a. mil'lerri.
Slow, a. mun'wul; wunung.
Slowly, adv. mun'wul.
Smite, v. bum'bē. (See fight.)
Smoke, n. dhom.
Smoke, v. dhom; dhomen; dhom'angan; dhom'angāla.
Smell, v. neum'binne; neum'binēn; neum'binian; neum'bīla.
Smooth, a. ku'dhai; mil'lerri.
Smash, v. bat'hai; bath'aian; bath'aigan, bath'aiangāla.
Snail, n. ban'gūm.
Snake, n. dī'run.

English—Yugumbir.

Snake, diamond, dheu'ri. (Python spilotes.)
 Snake, brown, n. bŭg'gel.
 Snake, carpet, n. kã'bŭl. (Python spilotes, var.)
 Snake, black, n. dhŭm'guong. (Pseudochis porphyriacus.)
 Snake, death adder, n. mŭn'dheral-gŭn. (Acanthopis antarcticus.)
 Snake, green, n. nyir'ing. (Dendrophis punctulatus.)
 Snake, ringed, n. dhu'eri kŭmbŭn-kŭmbŭn.
 Snake, bandy bandy, n. del'il.
 Snake, water, n. ngun'garĩ.
 Sneeze, v. nyir'ribir'ri.
 Soldier bird, or noisy minah, n. gim'bim.
 Soak, v. dhon'ba; dhon'bani; dhon'bian; dhonbãla.
 Soft, a. bŭdhera.
 Soften, v. bu'dhera; bu'dheren; bu'dherangan; bu'dherangãla. See love.
 Son, n. muyŭm.
 Soot, n. nin'dŭin.
 Sore, a. dhig'ai.
 Sorry, a. gidh'eri.
 Sour, a. dhu'lai.
 South, n. ngau'gai; pir'in.
 Speak, v. ngau'rai; ngau'raien; ngau'raiangãla.
 Spear, fish, n. dhŭggai.
 Spear, n. dhŭan.
 Spear, light, n. bi'lara; pi'lãr.
 Spear, heavy, of hardwood, n. kon'ai.
 Spew, v. mŭl'ong; mŭl'ongen; mŭl'ongan; mŭl'ongãla.
 Spider, n. baran'-baran'; bŭm'bŭm.
 Spin, twist, v. gur'awalen; gur'awalen; gur'awalian; gur'awalãla.
 Spine, n. mŭbŭra. See back.
 Spirit, ghost, n. bŭdheram; bul'ogen.
 Spit, v. un'girĩ; un'giren; un'giran; un'girila.
 Split, v. Dhŭba; dhŭbani; dhŭbayan-gan; dhŭbayangãla.
 Spoonbill, n. gŭrkar.
 Spotted, a. bun'girĩ.
 Spread, v. bir'angma; bir'angmen; bir'angmian; bir'angmãla.
 Spring, v. dhul'balẽ; dhul'balen; dhul'balian; dhul'bãla.
 Squirrel, large flying, n. wai'am. (Petauroides volans.)

English—Yugumbir.

Squirrel, small, flying, n. wor'arã; dhir'wur'ŭrau'ra. (Petaurus sciureus.)
 Squeeze, v. nĩm'a; nĩm'anĩ; nĩm'ian; nĩm'ãl'a.
 Stale, a. mal'gun.
 Stand, v. dhãna; dhãn'anĩ; dhãnian; dhan'ãla.
 Star, n. gŭromgŭn.
 Stare, v. kat'ermi'la; kat'ermilan; kat'ermian; kat'ermilãla.
 Start, v. mar'ere; mar'eren; mar'erangan; mar'erangãla.
 Starve, v. gŭbherĩ; gŭbberien; gub'beriangãla.
 Steal, v. wur'ga; wur'ganĩ; wur'gian; wurgãla.
 Stick, woman's fighting, n. kalg'ŭrrũ. (This is used also for digging yams.)
 Sticky, a. mu'dherri.
 Stick, v. mu'dhen; mu'dhen'; mu'dhenian; mu'dhẽla.
 Stinging fish, n. dhĩb'i.
 Stingray, n. wai'am. (See squirrel, flying.)
 Stinging tree, n. kul'bŭrrũ. (Laportia gigantea.)
 Stinging tree bark, prepared to soak up honey, n. kulẽrẽ.
 Stink, n. bŭg'au.
 Stink, v. bŭg'au; bŭgau'en; bŭg'auangan; bŭg'auangãla.
 Stomach, n. ki'dhera.
 Stones, loose, n. darrau'.
 Stone, for tomahawk, n. bun'dãn.
 Stone, for knife, n. dhungŭr.
 Stone, rock, n. mŭnal.
 Stone, sharpening, n. gir'ŭm.
 Story, tale, n. gan'rẽmã.
 Stiff, a. kirin'.
 Stingy, niggardly, adv. mu'num.
 Straight, a. dhun'di.
 Strike, v. bai'ya; bai'yanĩ; bai'yaian; bai'yãla.
 String, n. wŭ'goi-l.
 Stringy bark tree, n. dher'ringan. (Eucalyptus acmeioides.)
 Strip, n. bir'reba.
 Strip, to peel or skin, v. bir'raba; bir'rabani; bir'rabayan; bir'rabalãla.
 Striped, a. kul'gŭn-kul'gŭn. (L. marked as with paths.)
 Strong, muscular, nãr-bŭl'ang. (L. muscles strong.)
 Strong, adv. bŭl'ang.

English—Yugumbir.

Stun, v. bib'ōrō; bib'ōren; bib'ōran-gan; bib'ōrangāla.
Stump, of tree, n. gun'ūm.
Suck, v. tun'da; tun'danī; tun'dian; tun'dāla.
Sulky, adv. mōrun-bul· mu'rū-mu'rū.
Summertime, n. nyūn'ga. (L. the Sun.)
Sunrise, n. nyun'ga-būn'gan. (Sun burst.)
Sun, n. Nyūnga.
Sunset, n. nyūnga-gai-yan. (L. Sun gone away.)
Swallow, bird, n. but'hai-buthai.
Swallow, v. dhōg'ār; dhōgārni; dhōgārlian; dhōgārila.
Sweat, n. nyun'gal.
Sweat, v. nyungul; nyungulen; nyungulangan; nyungulangala.
Sweep, v. bul'ara; bul'aren; bul'aran-gan; bul'arangāla.
Swelling, n. būmbūm.
Swell, v. būm'būm; būm'būmen; būm'būmangan; būm'būmangāla.
Sweet, v. min'im.
Swing, v. dhu'rē; dhu'rēni; dhu'rēian; dhu'rēila.
Swan, black, n. dū'li. (Chenopsus atrata.)

Tailor, fish, n. pum'ba. (Pomatomus pedica.)
Tail, n. dhun.
Take, v. kan'ga; kan'ganī; kan'gan; kan'gāla.
Tall, a. gūrar'a. (See long.)
Tangle, v. gūn'nē; gūn'nē-en; gun'nēlian; gūn'nēila.
Tap, v. bun'dhē; bun'dhēn; bun'dhian; bun'gēila.
Tattoo, v. bir'an; bir'anen; bir'angan; bir'angāla.
Teach, v. nyeum'ba; nyeum'banī; nyeum'bayan; nyeum'bayāla.
Tear, v. dunman; dunmanī; dun'munian; dun'munāla.
Tears, n. nu'larā.
Tease, v. mul'gun-mud'hūn; mul'gūnmūnnī; mul'gūnian; mul'gūnmiala.
Teeth, n. dhi'rung.
Tell, v. giā'; giā'nī; gi'an giāla.
Tell, relate, v. gau'rēma; gau'rēmen; gau'rēman; gau'rēmāla.
There, indicating a position not far off, adv. mū'li.

English—Yugumbir.

There, far away, adv. gil'li.
There, close by, adv. ma'mūlli.
There, somewhere, adv. mun'ga.
Thereabout, adv. gāg'ānā.
Thick, a. gum'ai. See big.
Thief, n. wur'ōgai.
Thigh, n. dha'rūng.
Thin, a. ga'dhuldhūm. (L. fat, without.)
Think, consider, v. kun'gūlandhī; kun'gullen; gun'gulian; kun'gulēla. (Derived from "kun'ga/ngul'lin." L. hear, or know, we.)
Thirsty, adv. ngau'-ū-in.
This, pron. kūlli.
Thorn, n. wu'lenbil.
Three, a. būl'a-ya'brū. (L. Two and one.)
Throw, v. bir'a; bir'anī; bir'anian; bir'āla.
Throw away, strew, v. tal'ba; tal'banī; tal'banian; tal'balēila.
Tickle, v. gidh'gidhba; gidh'gidh'banī; gidh'gidhbian; gidh'gidhbāla.
Tick, insect, n. ku'lūn; ngu'lūn.
Tie, v. kūn'nē; kūn'nēni; kūn'nian; kūn'nēila.
Tide, rising, n. yē-in.
Tide, ebbing, n. kun'gadhūl. (Derived from gung-gō dhūl. L. water go down.)
Tip, n. būr'rai.
Timid, a. dūi'n.
Tired, adv. yi'len.
Titree, or tea-tree, n. wūd'hūrū. (Melaleuca leucadendron.)
To-day, n. bai'an; kūlli-nyūnga. (L. this Sun.)
Tomahawk, n. būndān; gul'man.
To-morrow, n. mōbō.
Tongue, n. dhōr'ogon.
Top, n. būr'rai. See tip.
Tortoise, n. pin'gin.
Touch, v. mun'ai; mun'en; mun'ian; mun'iāla.
Track, footprint, n. tyara'ra.
Tree, n. tülle.
Tree, dead, n. tūlgai.
Tremble, v. dur'alē; dur'alēn; dur'al-ian; dur'alēila.
Trevally, fish, n. dhūmbin.
Trot, v. kār'būrabul; kār'būrabullen; kār'būrabullian; kār'būrabulēila.
True, a. dhun'di.
Truth, n. ūng'dhūrradhūm. (L. lie, without.)

English—Yugumbir.

Try, v. yāg'ulgōma; yāg'ulgōmen;
ya'gulgōmian; yāg'ulgōmāla.
Turkey, scrub, n. wāgun.
Turtle, sea, n. bū'āier.
Turn, v. kur'awallē; kur'awallēn;
kur'awāllian; kur'awallēila.
Two, n. būla.

Under, adv. dhū-i.
Uncle, n. kōl'ung.
Undo, v. bu'ra; bur'anī; bur'alian;
bur'alēila.
Unhealthy, adv. bum'bung.
Up, a. dūgūn.
Upward, adv. bū'rai. (See top and
tip.)
Urine, n. dhal'lubai.

Vein, n. gum'era-gu'bi. (L. blood, be-
longing to.)
Very, adv. yi'len.
Very good, adv. baug'ul-bau'gulen.
Vine, n. dhūggabūra.

Waist, loins, n. kūnim.
Wag-tail, n. dhin'gī-dhin'gī. (Rhipi-
dura leucuphrys.)
Walk, go, v. yan'ā; yan'ī; yan'gian;
yangāla.
Wallaby, black, n. dhūmgūn.
Wallaby, red, forest, n. būr'gin.
Wallaby, river, n. gūri'būn.
Wallaby, rock, n. ma'gun.
Wallaby, scrub, n. kar'il.
Wallaby, whip-tail, n. won'garī.
(Macropus Parryi.)
War, n. kon'ara. (Fight with spears.)
Warn, v. wō'ba; wō'ben; wō'bilian;
wōbilēila.
Wash, v. dhūn'ba; dhūn'banī; dhūn'-
bian; dhūn'bāla.
Water, n. kung.
Water, salt, n. bi'ren.
Water-hen, n. gib'bin. (Porphyria
melanotis.)
Water-hole, n. kung gu'būnga. (L.
water hole.)
Water lily, large, blue flowered, n.
mū-i-ūm. (Nymphoea gigantea.)
Waterfall, n. ngu'lara. See flood.
Water vessel, n. nūgūn. Actually a
large sea-shell used for the pur-
pose. (Melo diadema.)
Wattle tree, black, n. tyu'mau.
Wattle tree, green, n. dhai'-i.

English—Yugumbir.

We, pron. nga'lin.
Weak, a. nar'dhūm. (L. without
muscle.)
Wear, v. gār'būlē; gār'būlen; gār'-
būlian; gār'būlēila.
Weep, v. dūnga; dūnganī; dūngian;
dūngāla.
Weight, n. dhun'gul.
Well, adv. bau'gūl. (See good.)
West wind, n. dūgūngai.
West, n. dūgūn.
Wet, a. dha'bang.
Whirlwind, n. un'gau; bō-ulgūm.
Whiskers, n. yar'an.
Whisper, v. ya'dhgalen; yad'hgalen;
ya'dhgalian; yad'hgalēila.
Whistle, v. wūn'gūmbil; wūn'gūmbi-
len; wūngūmbilian; wūngūmbilēila.
White, a. tal'ngai. See light, artificial.
Wife, n. nyu'būnggūn.
Win, as a race, v. būgerra-wūnna;
būgerra-wūnnanī; būgerra-wūn-
nandian; būgerra-wūnāla.
Willing, adv. gul'il.
Wide, a. nun'gūn.
Wind, n. yārga.
Wind, North, n. bura'gin.
Wind, South, n. ti'len.
Wind, East, n. mi'dhigai.
Wind, West, n. dūgūngai.
Wing, n. dha'run.
Winter, n. war'ingin.
Wipe, v. dōr'ōma; dōr'ōmen; dōr'-
ōmian; dōr'ōmāla.
Wish, v. yin'kaiā'la.
Woman, n. talg'un; dug'algūn.
Woman, handsome, n. būd'halgūn.
Woman, old, n. mer'ongūn.
Wood, timber, n. tūlle. (See tree and
log.)
Wood, small branches, n. tin'nerri.
Wood adder, n. bō'lūm.
Wonderful, a. būgeram. (See sacred.)
Wound, n. dhī'gai.
When, interrog. in'dhigūn.
Where, adv. il'li.
Without, minus, dhūm. (Generally
used as a suffix, as in guong-dhūm,
meaning drought, i.e. without
rain.)
Wonder, exclamation of, Gura'i.
Wrestle, v. bīa'mā; bīa'mālen; bīama-
lian; bī'amālāla.

Yam, n. dum. (Dioscorea transversa.)
Yamstick, n. kal'gūrrū.

English—Yugumbir.

Yellow, a. dha'ragün.
 Yes, adv. yau.
 Young, fresh, a. bul'in.
 Young, animal of any kind, n. nya-m'ul.
 Yelp, bark, n. and v. boug'bul.

English—Yugumbir.

Yonder, adv. gil'li. (See there, far away.)
 Yesterday, n. möbôbô.
 Zamia palm tree, cycad, n. bürrewang. (Macrozamia sp.)

Yugumbir—English.

Äröl, n. gum-top box tree. (Eucalyptus hemiphloia.)
 Bägä, n. cork-tree or bat-tree. Shield made of cork-tree wood. (See wundal.)
 Ba'gil, n. man of forty to fifty years of age.
 Ba'godhē, v. rise.
 Bai'an, adv. to-day.
 Bai'ya, v. beat; strike; hit; hurt.
 Bai'ya-kur'abū, n. kill (L. kill, finish.)
 Bai'bai, n. grass, prepared by rolling and drying, and used for soaking up honey.
 Balerē, n. black cockatoo. (Calyptorhynchus banksi and (or) Calyptorhynchus funereus.)
 Bal'ingül, a. new.
 Ba'lün, n. creek or river.
 Bal'angā, pron. yours.
 Bul'angi, pron. acc. you.
 Bam, a. and adv. half.
 Bam'billi, v. capture.
 Ba'nam, n. brother.
 Ban'dhilan, n. butterfly.
 Ban'güm, n. snail.
 Barān'-barān', n. spider.
 Bar'ai, a. high.
 Bar'a, v. burn.
 Bar'ang, adv. now.
 Barar'a, n. centipede.
 Bar'ebün, n. and v. dream.
 Bar'bün, n. grandmother (maternal).
 Bar'öl, n. rat kangaroo.
 Bar'ül, n. bladed grass.
 Bar'ül-bar'ül, adv. short tempered.
 Bat'dhai, v. smash.
 Bau'bau, exclam. Hurrah!
 Bau'göl, a. good; v. like.
 Bau'göl-baugulen, a. very good; adv. very much.
 Bā-ül, n. head.

Yugumbir—English.

Bau'yam, n. black scrub lizard.
 Bi'amā, v. wrestle.
 Bi'börō, v. charm; stun. a. giddy; drunk.
 Bi'dhüng, a. small, little; n. a small part.
 Bi'dhüngai, adv. less; smaller.
 Bi'dhungulün, adv. least; smallest.
 Bi'dhüangan, n. a small sapling.
 Big'erā, n. red iron-bark tree. (Eucalyptus siderophloia.)
 Bi'larā, n. a wooden spear.
 Bi'lin, n. bat; parrot.
 Bil'inga wai'bürra, n. mistletoe.
 Bil'libi'rin, n. locust. (Cicada.)
 Bil'üng, n. she-oak tree. (Casuarina glauca.)
 Bim'-bim, n. soldier bird or noisy minah.
 Bim'bul, n. hoop pine tree. (Araucaria Cunninghamii.)
 Bim'būra, n. comb, made from bone of kangaroo's leg.
 Bin'dhi, adv. behind.
 Bin'dün, n. dhilla bag.
 Bi'öl, or biüng, n. father.
 Bir'a, v. throw.
 Bir'an, v. tattoo.
 Bir'angmā, v. spread.
 Bir'ebā, n. a strip (as of bark).
 Bir'en, n. salt water.
 Bir'ebün, n. decaying substances.
 Bir'in, n. a cliff.
 Bir'inbürra, n. a locality group of the Yugumbir tribe located at the head of Nerang River.
 Bir'igün, n. black-fish.
 Biü, n. body.
 Biüng, or bi'öl, n. father.
 Bo-ar, n. hair.
 Bög'aban, n. hawk; kite.
 Bög'üm, a. ripe.
 Bög'ümbil, n. Moreton Bay chestnut tree or bean-tree. (Castanospermum australe.)

Yugumbir—English.

- Bo'gũmbil**, n. shoe or boot. (A word coined by the aborigines owing to their fancied resemblance of the seed pod of bogumbil tree to a shoe.)
Bor'obi, n. native bear (*Phascogaleus cinereus*).
Bol'ongin, n. a locality group of the Yugumbir tribe, situated at what is now called Coomera.
Bor'rol, n. mountain range or peak.
Bou'gbul, n. and v. yelp; bark of a dog.
Bō'ul, n. ring.
Bō'ulmung, n. whirlwind.
Bō'wai, n. shark.
Bub'era, n. scrubby forest country.
Bud'hē, n. cunjevoi.
Bū'i, v. breathe; take breath.
Bũg'geri-wũnna, v. pass; win, as in racing. (Literally, to go by and leave alone.)
Bũg'geri-dhōng, adv. beyond.
Bũg'eram, a. sacred; tabu.
Bũgeri, n. open country.
Bug'gũl, n. brown snake.
Bũng'ũn, n. opossum skin drum; v. drop, burst.
Bua'i-i, n. apple box tree. (*Eucalyptus intermedia*.)
Bu'baier, n. turtle.
Bu'baingũn, n. porpoise.
Bu'bē, n. ashes; dust.
Bũdhalgũn, n. handsome woman.
Buel'aguan, n. handsome man.
Bũlang, n. strong. (See nar-bulang.)
Bũlē, n. bladder; pit of stomach.
Bũl'bo, n. apple box tree. (See buai-i.)
Bu'lũn, n. ball; a. round.
Bun'bũra, n. beach.
Bum'a, n. fight; kill.
Bum'bē, v. fight; kill.
Bum'baiyin, n. rum or other alcohol. (Equivalent to the English colloquialism "Knock out.")
Bum'barra, n. honey-suckle tree. (*Banksia latifolia*.)
Bum'aler-ngar'igō, a. painted and ornamented ready for a dance.
Bum'aler, n. paint.
Bũmbũm, n. paint.
Bũmbũm, n. a swelling; v. swell; n. spider.
Bum'bung, adv. wanting in health; sickly; weak.

Yugumbir—English.

- Bũn'au**, n. bloodwood tree. (*Eucalyptus corymbosa*.)
Bu'anĩ, n. bunya pine tree. (*Araucaria bidwilli*.)
Bun'dũl, n. shell.
Bun'bi, n. bag made of split grass.
Bul'andē, v. bend.
Bun'in, n. spiny ant-eater. (*Tachyglossus aculeatus*.)
Bun'dhim, n. native cat (meat eater).
Bun'an, n. brother.
Bun'dũng, n. anus.
Bud'hera, n. morning.
Budhera, a. early (of the morning).
Budhũng, n. liver.
Bu'dheran, or **bu'lagan**, n. spirit.
Bu'dherabin, n. flower.
Bu'laubin, n. intestines (large).
Bud'hera, v. soften; love.
Bud'herigũn, a. soft; rotten.
Bũg'au, v. stink.
Bug'irē, a. bare; v. to clear.
Bui'nbē, v. suck; lick.
Bũndha, v. enclose.
Bun'dhē, v. tap.
Bun'ma, v. cover.
Bũ'dhin, v. break wind.
Bũl, n. testicles.
Bu'lin, a. fresh; young.
But'dhai-butdhai, n. tree-runners, sometimes called happy family birds.
Bun'giri, a. spotted.
Bu'lũm-bu'lũm, n. magpie lark or pewitt. (*Grallina cyanoleuca*.)
Bun'dān, n. stone; stone tomahawk.
Bun'dāngũl, n. cut made with a tomahawk.
Bun'di, n. rush used for bag-making.
Bu'larā, v. sweep.
Bũ'la, a. two.
Bũ'a-yāb'rũ, a. three (L. two and one.)
Bũ'a-bũ'la, a. four.
Bũ'la-bũ'la-yā'brũ, a. five.
Bu'lagalun, a. scarce.
Bulle, v. pl. you.
Bũ-ũl, n. hill.
Bun'gũ-bun'gũ, n. soldier crab.
Bōr'a, v. pull out; undo.
Burō'n-burō'n, n. native cat (blood sucker).
Bũr'rabil, n. light.
Bur'agũl, or **pur'agũl**, n. and v. pain; ache.
Bũr'rai, n. end; terminal.
Bũr'rawang, n. zamia. (*Cycad*.)

Yugumbir—English.

Bu'ru'dhūm, n. nephew.
 Bu'rudhūmgun, n. niece.
 Bu'yē, n. a native figtree.
 Bu'yā, v. pull off.
 Bu'yi, v. pull along.
 Bu'yūagūn, n. land curlew or stone plover. (*Burhinus magnirodtris*.)

Dag'arā, adv. alone.
 Dal'ba-dalban, v. scatter; strew.
 Darrau', n. stone (generally applied to loose stones).
 Darro'ban, n. hail.
 Darūm, a. dry.
 Deb'bera-deb'bera, n. plover.
 Dhā, n. earth; place; country. (Abbreviation of dhagun, and, as an affix, is commonly attached to the substantive roots of place names to indicate "Place of.")
 Dhāgūn, n. earth; place; country.
 Dha'biri, n. a club with a plain pointed head.
 Dhā'bō, n. boy, 12 to 15 years of age.
 Dhā'būn, n. girl under 8 years of age.
 Dhāb'ang, a. wet.
 Dhābōgil, n. male aborigine, 15 to 20 years of age.
 Dha'gūm, n. a species of edible grub.
 Dhādhūm, n. baby, male or female.
 Dhadhum-birra, n. bear; bring forth; n. birth.
 Dhāg'ē-dhāg'ē, n. woman's apron.
 Dha'lān, n. rainbow.
 Dha'am, n. fish (generic). (Name also applied to young mullet.)
 Dha'lum-biralē, v. to fish with hook and line.
 Dhalgai, n. dead tree.
 Dha'gol, a. faded or brown.
 Dha'iri, a. dark red coloured.
 Dha'ragūm, a. yellow.
 Dhai'-i, n. green wattle tree.
 Dha'na, v. stand.
 Dhau, v. eat; drink; swallow.
 Dhau-di'rungō, v. chew. (L. eat with teeth.)
 Dhau'bai-gu'ba, a. edible.
 Dhau'ga, v. let; permit.
 Dhau'ger, v. send.
 Dhe'dungarī, n. a burning log.
 Dhe'ling nai'marim, n. fireflies. (This word is probably a corruption of talngai-ngarima, meaning "dancing lights.")
 Dher'ang, n. thigh; root; branch.

Yugumbir—English.

Dhil'bi, n. dew; stinging fish.
 Dhil'ang, n. dirt; mud, wet clay.
 Dhi'ga, v. shake.
 Dhi'gai, adv. sore.
 Dhi'giri, adv. sorry.
 Dhigui, n. catbird.
 Dhi'-il, a. white.
 Dhil'li, n. bag; rush used for bag-making.
 Dhim, n. end.
 Dhim'belung, n. friend; owner.
 Dhim'belun'gari, n. friendship.
 Dhimē, n. feathers; down.
 Dhim'mūn, n. food.
 Dhin'di, or dhūindi, n. nest.
 Dhin'dūm, n. stone knife.
 Dhin'gerri dhin'gerri, n. fantail; fly-catcher.
 Dhi'nimir'i, n. navel.
 Dhi'rin, n. a group of stars, in particular the constellation Pleiades; frost.
 Dhir'wurūrau'rā, n. the lesser flying squirrel. (An onomatopoeic name.) See also worara.
 Dhōan, n. a spear; garfish.
 Dhōg'ala, n. gullet.
 Dhō'gār, n. swallow (bird).
 Dhō'longa, v. kneel.
 Dhom, n. smoke.
 Dhom'guong, n. black snake.
 Dhong, adverbial suffix, without; minus.
 Dhu'bē, n. mud crab.
 Dhu'ba, v. split.
 Dhūerri, n. diamond snake.
 Dhūerri kūmbūn kūmbang, n. ringed snake.
 Dhugai, n. fish spear.
 Dhugai'gūm, a. beautiful.
 Dhūg'gabūr'ra, n. vine; rope.
 Dhu'lin, or dū'lin, n. a sea-shell; an ornament or pendant made from the nacre of the dhulin.
 Dhu'lon, n. house lizard.
 Dhu'lōrō, n. green headed ant.
 Dhur'agūl, n. grave.
 Dhur'ungil, n. grave.
 Dhun'gun, n. cloud.
 Dhun'gara, or jun'gara, n. pelican.
 Dhū-i, adv. eastward; sloping downward; below.
 Dhu'run, eel.
 Dhu'run-dhu'run, n. shoot, of a plant.
 Dhūnbūr'ra, n. flies.
 Dhu'lūng, n. pole; paddle; anything to push or pull a canoe or raft with.

Yugumbir—English.

- Dhun'gnurū, n. a knife.
 Dhu'nimbā, adv. right hand side.
 Dhum'gabā, v. fall.
 Dhum'gin, v. feed; lead; drip.
 Dhum'gūn, v. black, scrub wallaby.
 Dhun'gārgūl, n. cut made with a knife.
 Dhūlbalē, v. jump; spring.
 Dhun'gūl, n. weight.
 Dhu'rungal, n. and v. calm.
 Dhu'rigā, v. lead; count; measure.
 Dhur'imā, v. lift.
 Dhu'lai, a. bitter; sour.
 Dhun'gūm, a. hard.
 Dhu'legūl, adv. low.
 Dhundheri, adv. shallow.
 Dhun'durō, a. heavy.
 Dhun'dī, adv. straight.
 Dhun, n. penis.
 Dhu'rā, v. swing.
 Dhure'lla, v. float.
 Dhu'ya, adv. inside.
 Di'eng, or dirūng, n. teeth.
 Dig'ōrē, a. bitter; salty; unpleasant to the taste.
 Dig'eriya, n. and v. poison.
 Dim'in, n. nits; eggs of lice.
 Dim'ūn, n. a camp consisting of a number of ngumbin or huts.
 Dir'un, n. snake.
 Di'rang, n. jumper ant.
 Dōan'-dōan, a. black; n. darkness.
 Dōbūn, n. fog.
 Dōr'ōmā, v. rub; wipe.
 Dor'ōbin, v. nape of neck.
 Dūg'ai, or dha'gai n. a white man. (L. the spirit or ghost of an aborigine. The white man was so-called owing to the fact that, when first seen by the aborigines, he was believed to be the ghost of an aborigine.)
 Dūgai-iū, n. a name applied by the aborigines to the early white settlers in Southern Queensland when they were exploring in search of grazing country. See dugai, the inflection -iū indicates irregular movement, and the whole word means "Travelling, or walkabout, white man." Phonetically pronounced in English the word is dhug-ai-ee-oo, spoken quickly, but has by white people been corrupted to jackaroo.
 Dūgūl, adv. nearly.
 Dul'gō, n. heart.

Yugumbir—English.

- Dūgūn, n. west; adv. up.
 Dū'in, v. scare; frighten; n. fear; a. and adv. timid.
 Dū'ndhūm, a. brave. (L. without fear.)
 Dūlē, n. black swan.
 Du'lūng, n. quail.
 Du'lul, n. gun.
 Du'lupi, n. report of a gun. (A coined word meaning a loud noise.)
 Du'gūl, n. hornet.
 Dūngūn, n. hand; five in number.
 Dūngūn-bir'rai, n. fingers. (L. hand tips.)
 Dūnga, v. weep.
 Dūn'gōing, n. fingernails.
 Du'nmun, v. tear.
 Dun'dun'gau, n. female black opossum.
 Dūm, n. wild yam.
 Dūm'burrā, v. fill.
 Dūm burrū, adv. full.
 Dur'alē, v. tremble.
 Dur'an, v. grow.
 Dūwa, v. dig.
 Dyu'ya, n. bottom.
 Ga'bā, ka'bā, gu'bī, alternative suffixes meaning "appertaining to," or indicating, location.
 Gab'ulē, v. wear.
 Gad'hūl, a. fat.
 Gad'hurū, n. fat.
 Gad'huldhūm, a. lean. (L. without fat.)
 Gad'hūm, n. child.
 Ga'ganā, adv. somewhere about.
 Gai'-a, v. drive; hunt.
 Gal'ba, n. relics or remains. (There is some doubt as to the authenticity of this word and its meaning.)
 Gam'bō, n. a grub or teredo, which bores into water-logged wood and which is used as food by the aborigines. Although it has the appearance of a grub it is really a bivalve mollusc.
 Gar'agūl, n. grass-tree.
 Gār'bē, v. pour.
 Gār'goi, v. descend.
 Gar'ragōn, n. belt of net-work.
 Gar'ūnā, n. a species of opossum.
 Gau'arē, v. run.
 Gau'gōn, v. enrage; adv. enraged.
 Gau'remā, n. tale; v. tell a tale.
 Gau wūl, adv. far.
 Gau'wūldhong, adv. farther.

Yugumbir—English.

Gau'wül-bün'gil, adv. farthest.
 Gē-ung, adv. if.
 Ge'ra, n. white cockatoo.
 Gia, v. tell.
 Gi'dharong, n. cousin (male).
 Gi'dheranggün, n. cousin (female).
 Gi'dheri, adv. sad; sorry.
 Gil'gil, n. black and white crane.
 Gil'ingen, adv. dead.
 Gil'li, adverb, there, far off; yonder.
 Ging, adv. ashamed.
 Ging-ging, n. a small black ant.
 Gin'din, n. joint.
 Gin'yilgai, n. bark of a dog.
 Gir'ar, n. rum, alcohol. (Evidently a coined word, probably adopted from the Kabi word kira, meaning fire.)
 Gir'üm, n. a sharpening stone.
 Gir'rabā, adv. awake.
 Girra'man, n. flying fox or fruit bat.
 Gi'wa, n. tree iguana or laced monitor.
 Gōb'ai, pron. another.
 Gōe'nbünē, v. invite.
 Go'inbā, v. boast.
 Gol'gorun, n. butcher bird.
 Gor'omgün, n. star.
 Gor'ong, n. ache.
 Gon'ai, or konai, n. spear.
 Goro'man, n. large male kangaroo.
 Gōwā, v. break.
 Gubagün, n. the sleeping lizard. (Tiliqua scincoides.)
 Güberi, adv. hungry.
 Gu'bi, or gu'bā, suffix, meaning "appertaining to." In a noun ending with a vowel the letter g and the succeeding vowel is usually elided, and the suffix then becomes -ba, which in place names implies "location of."
 Gūg'ugan, n. the name of a locality group of the Yugumbir tribe, situated in the vicinity of Guguganbe, or Guanba, where now is the town of Beenleigh.
 Gudh'arlbe'lim, n. covet.
 Gubüng, n. hole; a. hollow.
 Gūl'ai, n. net-work bag.
 Gülli, adv. here; pron. this.
 Gul'gulung, n. leather-head or friar bird.
 Gul'il, adv. willing to do.
 Gul'man, n. stone axe or tomahawk.
 Cum'ai, a. thick; big.
 Günē, v. tangle.

Yugumbir—English.

Gum'ara, n. blood.
 Gum'ara-gu'bi, n. vein or artery. (Blood, belonging to.)
 Gun'dul, n. bark of a tree; canoe made of bark.
 Gun'gil, n. upper limb of body, including arm and shoulder.
 Gun'ola, n. inside of hut or house.
 Gun'üng, n. faeces; large intestines.
 Gun'üng-bōdharrabin, n. small intestines. (Soft intestines.)
 Gun'guman, v. bury.
 Gun'um, n. stump of a tree.
 Gun'nūmbur'ra, n. John Dory (fish).
 Gun'üngai, n. flat, open country; a plain.
 Guong, n. rain.
 Quong'dhūm, n. drought. (L. without rain.)
 Gur, or gur'ra, n. hair; fur.
 Gur'an, n. a species of opossum.
 Gurai'! exclamation expressing wonder. (Compare with Yugarabul word Korē.)
 Gur'ang, n. Moreton Bay ash tree.
 Gurā'ra, a. long; tall.
 Gūr'awa, v. roll.
 Gur'awalen, v. twist; spin.
 Gurin', n. elbow.
 Gur'kar, n. the spoonbill (bird).
 Gūr'güngül'li, adv. noisy.
 Guri'bün, n. a species of wallaby.
 Gur'ilabō, adv. long ago.
 Gur'ilabün'gil, adv. a very long time ago.
 Gūr'ra, n. fur.
 Gur'ul, adv. deep.
 Ib'a, v. hold.
 Ib'rū, n. features.
 Id'hün, n. grass.
 In'dhigün, adv. and interrogative, when.
 In'ga, v. bite.
 Ing'bülē, v. ask.
 I'gum, n. meal; flesh, muscle.
 Il'li, or illai, adv. where.
 I'na, or nyi'na, v. rest; lie, recline.
 In'āla, or nyi'nāla, n. night-time. (L. resting time.)
 In'āma, v. leave; depart.
 Ir'ring, n. green tree snake.
 Kābō, n. the grey native bee; also its honey.
 Ka'bün, n. scrub; jungle.
 Kāb'ül, n. the carpet snake.

Kādē, v. slide.
 Kag'arū, or kargun, n. the laughing jackass (bird).
 Kāg'on, n. elder brother.
 Kai'algūm, n. chief (in fighting).
 Kai'dhūng, a. high.
 Kai'edhūn, n. bath.
 Kai'limā, v. admit.
 Kā-kā! interj. Ha!
 Kal'anban, n. a species of hawk.
 Kal'būn, n. lyre-bird.
 Kal'gamā, v. go round.
 Kal'garē, n. necklace made of grass beads.
 Kal'ga, v. chop.
 Kal'gali, v. drive.
 Kal'gauwarirē, v. dread.
 Kal'gulmā, v. surround.
 Kal'gali, v. drive.
 Kal'gurrū, n. woman's fighting staff, which is also used for digging yams and other roots.
 Kam'birwir, n. wood duck.
 Kam'arūn, n. headman. (This name, which is probably adopted from the Wakka language, is also applied to white men of high standing.)
 Kan'agan, a. generous.
 Kār'ba, pron. another.
 Kan'ga, v. take.
 Kan'gindi, v. adopt.
 Kār'ang, n. a small slate-coloured owl.
 Kār'al, n. everything.
 Kār'ban, n. revenge.
 Kār'en, n. fin, as of a fish.
 Kār'burabūl, v. trot.
 Kār'gilimā, v. let down; lower.
 Kap'un, n. meteor.
 Kār'il, n. small species of scrub wally.
 Kār'ogūn, n. night hawk.
 Karin', n. corner; edge.
 Ka'rōkar'ōlen, adv. peevish owing to infirmity.
 Kar'olbō, adv. altogether.
 Kar'rūndāla, v. fall.
 Kat'ermila, v. stare.
 Kau'ūng, n. uncle (mother's brother).
 Kau'wūngūlli, n. anger.
 Ki'dhai-i, n. long tom (fish).
 Ki'dhera, n. stomach.
 Ki'lē, n. middle.
 Ki'lungan, adv. dead.
 Ki'lung, v. die.

Kin'būm, n. schnapper.
 Kin'dhibil'la, v. make.
 Kin'gilyar'rigi, v. desire.
 Kin'nin, n. sandfly.
 Kin'yil, or gin'yilgai, n. bark of a dog.
 Kin'yingar'ra, n. oyster.
 Kirin', adv. stiff; cramped.
 Kōbūngil, a. old.
 Kob'yen, n. fish-roe.
 Kolūng, n. uncle.
 Kon'ara, n. a spear.
 Kom'būmer'ri, n. name of a locality group of the Yugumbir tribe situated at Nerang River.
 Kong'-kong, n. egg; skull.
 Kōwūndē, n. porpoise.
 Kou'gari, n. sea-gull.
 Ku'būng, or gu'bung, n. hollow; hole.
 Kū'bil, or ū'bil, a. pretty.
 Ku'dhai, a. smooth.
 Ku'dharl, n. honey of the larger bee.
 Kūdhe, n. the larger native bee.
 Kud'den, n. a species of orchid.
 Ku'dhalbu'lim, n. envy.
 Ku'gin, n. north.
 Kui'gum, n. sand.
 Kui'keti, or kuiurra, n. female organ of generation.
 Kul'ambur'ūn, n. magpie.
 Kul'bun, n. hunch or hump on back or tree.
 Kul'burū, n. the stinging tree.
 Kul'billi, n. grass for bed.
 Ku'llēri, n. bark of stinging tree used to mop up honey.
 Kul'gin, n. bag made of reeds.
 Kul'gūn, or gulgūn, n. a defined track or footpath.
 Kul'gūn-kul'gūn, a. striped.
 Kulūm, n. male orphan.
 Kulūmgun, n. female orphan.
 Kul'gol, v. delay.
 Kul'un, n. point; tick (insect).
 Ku'lun, or wumgūn, n. armpit.
 Kul'il, a. busy.
 Kūlli, pron. that; this.
 Kūlli-nyūnga, n. to-day. (L. this Sun.)
 Kūmbūn, a. and adv. empty.
 Kum'gun, n. owl (mopoke).
 Kūmī, n. grandmother (paternal).
 Kum'ō, n. bulldog ant.
 Kūm'urū-kūm'urū, n. small species of tree with edible syncarp. (Pipturus argenteus.)
 Kun'bun'den, v. praise.
 Kun'derā, n. a rat.

Yugumbir—English.

Kun'derā-bi'dhūng, n. mouse. (L. little rat.)
 Kun'dhelin, v. kindle.
 Kung, n. water.
 Kun'ga, v. call; hear; know.
 Kun'ga-dhūm, adv. deaf. (L. without hearing.)
 Kun'ga-nār'dhūm, adv. weak of hearing. (L. hearing weak.)
 Kung-dhau'ga, v. drink.
 Kung-gu'būng, v. water-hole.
 Kung'gōdhār'ū, n. ebbing tide.
 Kun'gulan'dhi, v. think.
 Kūnim, n. waist; loins.
 Kūnimbugau, n. widower.
 Kūnimbugaugun, n. widow.
 Kūnnē, n. knot; v. tie; bind.
 Kun'um, n. black opossum.
 Ku'rawalla, v. turn.
 Kurin', adv. aside; crooked.
 Kurin'-kurin', a. irregular in shape;
 Kūr'rūl, adv. more; many.
 Kūr'rūlbūngil, a. most.
 Kurubū, a. dead; adv. finished.

Ma'dhin, v. stick.
 Ma'dherri, adv. sticky.
 Ma'dherri-mad'herri, n. diarrhoea.
 (Literally the dirty, sticky condition caused by diarrhoea.)
 Mag'un, n. rock wallaby.
 Ma'lang, n. a shade; an evil spirit.
 Mal'gun, a. stale.
 Malū'n, n. headache.
 Mam'on, n. knuckle.
 Mam'illi, adv. there, close by.
 Mār'a, n. The, so-called, black duck.
 (Anas superciliosa.)
 Mār'en, n. aunt.
 Mar'ere, v. start.
 Mar'rōgūn, n. male aborigine of 25 to 50 years of age.
 Mēbilam, v. court.
 Me'gim, n. perch (fish).
 Mer'indhin, n. female aborigine of 30 to 50 years of age.
 Mer'ingun, n. female aborigine of over 50 years of age.
 Mi, n. eye.
 Mibūn, n. the wedge-tailed eagle (Urodetus audax); the totemic name of the male aborigine of the Yugumbir tribe.
 Mi-bun'dhāla, n. jealous. (L. eyes covered.) (Compare the Kabi term, mi-kambiman, with same meaning and translation.)

Yugumbir—English.

Mi'buralang, n. a large whip-snake.
 Mi'dhul, n. a small fork of a tree or other plant.
 Migān, n. a spike.
 Mi'gūn, v. know.
 Mi'gūnbūr'ri, n. name of a locality group of the Yugumbir tribe situated at Christmas Creek.
 Mil'lerri, adv. smooth; slippery.
 Mil'lerridhūm', adv. rough; uneven. (L. without smoothness.)
 Min'dē, v. laugh.
 Min'yung, interrog. How? What?
 Min'yungai, interrog. Why?
 Min'yunga'nga, interrog. Which?
 Mō'bi, a. blind.
 Mō'bō, n. to-morrow.
 Mō'bōbō, n. yesterday.
 Mōb'ūrri, n. back; spine.
 Mōd'ulgūn, n. female aboriginal child of 8 to 15 years of age.
 Mog'gari, n. ghost of an aborigine.
 Mō'gūn, n. crown, ornamental, as of feathers.
 Mol'ūm, n. male aboriginal child.
 Mō'lin, n. belly.
 Mōlong, v. spin.
 Mon'gerri, n. kidneys.
 Mōrō, n. nose.
 Mōro-gai'a, n. dive (L. nose dive.)
 Mōrō-gura'ra, n. beak. (L. long nose.)
 Mōrōtūng, n. a kind of club.
 Mō'runbul, a. sulky.
 Mu'dherri, a. sticky. (Alternative spelling of madherri q.v.)
 Mu'dhong, adv. more.
 Mugerra, n. thunder.
 Mūgil, n. water lizard.
 Mu'ginyā, v. sharpen.
 Mū'i-i, n. bees' wax.
 Mū-i-ūm, n. species of water lily bearing large blue flowers and having an edible bulb. (Nymphoea gigantea.)
 Mu'lang, n. lobster.
 Mu'laim, n. crayfish; yabbie.
 Mulē, n. hill; ridge.
 Mul, a. short.
 Mul'gerri, n. gift.
 Mul'gūn-mu'dhum, v. tease.
 Mul'unyūm, n. mullet.
 Mūmeri, adv. alive.
 Mūmgar, v. mend.
 Mūmmali, adv. yonder.

Yugumbir—English.

Mūmogūn, n. pigeon (Wampo).
 Mūmūm, n. forepaw.
 Mun'ai, v. touch; feel.
 Mun'aidhūm, adv. paralysed. (L. without feeling.)
 Mūnal, n. rock.
 Mun'da, v. pinch; scratch.
 Mun'dariō, a. naked.
 Mun'dan, v. root out: n. itch.
 Mun'dhera, n. mosquito.
 Mūn'dheralgūn, n. death adder.
 Mun'dhinda, v. protect.
 Mun'ga, adv. there. (Somewhere about.)
 Mūngara, n. blue gumtree. (Eucalyptus tereticornus.)
 Mu'nulga'li, n. name of a locality group of the Yugumbir tribe situated about Beaudesert.
 Mun'um, a. greedy.
 Mun'wūl, adv. slowly.
 Mun'yil, n. octopus.
 Mu'ron, n. emu.
 Mūrabā, n. roast; cook. (L. to heat at a fire.)
 Murrūn, adv. blunt.
 Mu'rū-murū, a. sulky.
 Mu'rulman, n. great crane or native companion.
 Mur'ung, n. seaweed.
 Mu'rūyan, v. sink.
 Mūyūm, n. son.
 Mūyūmgūn, n. daughter.

Nā'bē, v. begin; play.
 Nābūlen, v. fight.
 Nādhūng, n. grandfather.
 Nā'bun, v. throw; shoot.
 Nālō, n. midnight. (This is apparently a corruption of nyinala, meaning time of rest.)
 Nam'ōni, v. capture.
 Nan'ang, n. elder sister.
 Nan'da, or nyūn'da, n. lagoon; swamp; lake.
 Nandā'la, n. silver-leafed iron bark tree.
 Nan, interrog. Who?
 Nan'a, interrog. Whose?
 Nan'a-gil'li, interrog. Who is that?
 Nan'a-mūl'li, interrog. Who is there?
 Nar'dhūm, a. weak.
 Nar'bulang, a. strong.
 Nar'gūm, or ngurūn, n. native dog.
 Nar'im, n. shin; tibia.
 Nau'-ūn, n. companion.

Yugumbir—English.

Nga, conj. and; also. As a suffix, of.
 Ngai'abā, pron. dat. to me.
 Ngai'ō, pron. I.
 Nga'mūng, n. woman's breast; milk.
 Nga'rāla, n. dance.
 Nga'ri, n. game; play; dance.
 Ngar'rodhin, n. fun; merriment.
 Ngar'ligō, adv. ready for a dance.
 Ngar'ri, n. name.
 Ngar'ragai, adv. pregnant.
 Ngar'ravūn, n. net for fishing.
 Ngar'rimā, n. dance.
 Nga'rum, n. the frilled lizard.
 Ngau'gai, n. South.
 Ngau'gūn, n. white heron.
 Ngau'rai, v. speak.
 Ngau'raidhūm, adv. dumb. (L. without speech.)
 Ngau'rul, n. grey forest opossum (male).
 Ngau'-ūin, a. thirsty.
 Ngir'ri, n. forehead.
 Ngir'rim, n. gum of a wattle tree.
 Ngir'ring, n. shovel nosed shark.
 Ngir'rigomindā'la, v. melt.
 Ngo'lūn, n. bony bream.
 Ngōr'ō, v. growl.
 Ngul'li, pron. we.
 Ngul'arā, n. flood.
 Ngul'linā, pron. ours.
 Ngul'lingā, pron. us.
 Ngul'ung, a. first.
 Ngul'angbō, v. foretell; adv. before.
 Ngul'lagul'lawā, v. search.
 Ngum'bin, n. hut; house; cover, as of a blanket. (This word has been generally corrupted by white people to humpy or umpy.)
 Nguin'-nguin, n. charcoal; embers.
 Nguin'-dōan, n. remains of a fire. (L. black embers.)
 Ngun, a. hot.
 Ngun'dirē, n. night-time: time of darkness.
 Ngun'garī, n. a water snake.
 Ngum'gen, v. blink.
 Ngur'am, n. and v. sleep.
 Nil'gōwala, v. barter.
 Nim'a, v. squeeze.
 Nim'bulimā, v. return.
 Nin'am, n. a species of grasshopper.
 Ning'-ning, a. quiet.
 Nin'yerō, adv. like.
 Nir'on, n. mucous from nose or throat.
 Nōa'la, v. lean; incline.

Yugumbir—English.

Nög'ül, n. jaw bone.
 Non'gun, n. flesh food.
 Neung, n. stomach.
 Noug-dhal'lun-nga, n. crop of a bird.
 (L. stomach of throat.)
 Nul'arā, n. tears.
 Num'alā, v. embrace.
 Num'bil, a. last.
 Num'bulen, a. quiet.
 Num'num, a. quiet.
 Nür'ring, adv. over; above.
 Nya, v. see; find.
 Nya'dhūng, n. grandfather.
 Nyam, n. female.
 Nya'mul, n. young animal of any kind.
 Nya'mulbūr'ra, v. give birth.
 Nya'nya', v. imp. be careful.
 Nya'nai, n. water leech.
 Nyel'yel, v. hurt.
 Nyia'm, n. scale of a fish.
 Nyi'na, v. sit; lie; recline.
 Nyin'dur, n. scrub leech.
 Nyin'ga, v. bite.
 Nyin'gan, n. a bite.
 Nyōg'ai, n. bee (generic).
 Nyōgaigün, n. queen bee.
 Nyōgai purr'agül, n. English bee. (L. stinging bee.)
 Nyū'banī, n. married couple.
 Nyū'bung, n. husband.
 Nyū'bunggün, n. wife.
 Nyū'bulan, v. moan.
 Nyū'gan, n. basin; pot; bucket; bailer; the sea-shell, Melo diadema, which, on the sea-coast, was used for the purposes of these utensils.
 Nyu'lē, pron. he.
 Nyu'legün, pron. she.
 Nyu'legünē, pron. hers.
 Nyu'legünī, pron. her.
 Nyu'longā, pron. his.
 Nyu'longī, pron. him.
 Nyum'bar, v. guide; teach; show.
 Nyūnga, n. the Sun.
 Nyūnga-būngan, n. sun-rise. (L. Sun burst.)
 Nyūnga-gai-yan, n. sunset. (L. Sun going away.)
 Nyūn'galgi'ri, n. summertime.
 Nyūn'ga-nyūn'ga, n. the regent bird.
 Nyūn'ga-yan'ī, n. sundown. (L. Sun gone away.)
 Nyu'lung, a. first.
 Nyun'gal, n. sweat.
 Nyr'ing, n. green snake.

Yugumbir—English.

Pa'bō! interj. Oh!
 Par'abang, n. daytime.
 Pen'üng, n. ear.
 Penüng-nardhum, adv. deaf. (L. hearing weak.)
 Pig'garagin, n. cormorant.
 Pin'ga, n. hat. (A coined word. For derivation see hat.)
 Pin'gin, n. tortoise.
 Pin'gin-pin'gin, n. beetles.
 Pir'in, n. South.
 Pudh'arbin, a. green.
 Pud'yil, n. blood.
 Pu'in, n. a small species of hornet.
 Pun'darrā, n. middle.
 Pür'gul, or purragul, n. and v. hurt.
 Tāb'alēn, v. die.
 Tai'gum, n. small mullet.
 Tal'ba, v. throw away; scatter.
 Ta'lē, or to'llē, n. tree; wood; timber; bridge.
 Tal'būlla, n. fork of a tree.
 Tal'ga, v. beat time.
 Tal'gai, v. fade; wither.
 Tal'gai-tal'gai, n. dead trees.
 Tal'gün, n. aboriginal woman of 25 to 30 years of age.
 Tal'lün, n. clay.
 Tal'lubai, or tyal'labē, n. urine.
 Tallün, or dhallundh, n. throat.
 Tal'ngai, n. flame; artificial light, as from a fire; a. white; bright.
 Tan'yüng, a. and adv., close.
 Tar'an, n. frog.
 Tarau'-tarau', n. loose stones or gravel.
 Tar'regon, n. bone.
 Thai'-i, or dhai-i, n. green wattle tree.
 Thar'üng, or dharüng, n. leg; thigh; root; branch.
 Thung, or dhung, a. bad; adv. badly.
 Tibir'ē, n. a species of grasshopper.
 Tin'nerī, n. wood, small branches.
 Ti'-ti, n. Kingfisher.
 Tōg'ō, n. codfish.
 Tūg'ai, or dūg'ai, n. mountain spur.
 Tūg'ain, or dūg'ain, v. rising; going upward.
 Tul'gul, n. dirt; mud.
 Tul'guldhum, a. clean. (L. without dirt.)
 Tul'gūrā, adv. dirty.
 Tüllerī, n. logs.
 Tum'errigün, n. chest, of body.
 Tūmgün, n. open sea.

Yugumbir—English.

Tun'da, v. suck.
 Tūn'ebē, pron. they.
 Tūnebengā, pron. their.
 Tūnebengī, pron. them.
 Tun'gē, n. dry bark, used for kindling.
 Tun'gāla, n. cheek of face.
 Tyāgūn, or dhāgūn, or dyagun, n. ground; place; country. Derivatives are tya, dhan, dha, cha, usually found as affixes to place names, when the root of the name is some descriptive object, and the affix means "the place of."
 Tya'lan, n. rainbow.
 Tyal'labē, or talubai, (q.v.), n. urine.
 Tyarar'a, n. footprint; track.
 Tyar'rabūm, n. island.
 Tyin'dal, n. flea.
 Tyin'gerri-tyin'gerri, n. flycatcher; black fantail.
 Tyum, or dhum, a. clumsy. (As an affix means without. See tulguldhum.)
 Tyu'man, n. black wattle tree.
 Tyun'garra, or dhungarrē, n. pelican.
 Tyun'gun, n. lightning.
 Um'bē, v. ride.
 Un'gau, n. a fish hawk.
 Un'gau, or boulmung, n. whirlwind.
 Un'dhurra, n. lie; pretence; v. pretend; lie.
 Un'dhurradhum, n. truth. (L. without lies.)
 Un'dhurraning, n. liar.
 Un'girē, n. saliva; v. spit.
 Un'ya, pron. me; mine.
 Un'yabai'a, pron. abl. with me.
 Un'yaba'nō, pr. n. abl. from me.
 Wa! interj. Beware.
 Wa'dhē, or we'dhē, n. Red Cedar tree.
 Wa'dhim, n. platypus.
 Wa'gai, v. move.
 Wāgān, n. crow or raven.
 Wāgūn, or wa'-ūn, n. scrub turkey; jewfish.
 Wa'gōō, n. string.
 Wa'gai, n. fishing net.
 Wai'am, n. flying squirrel (large species); stingray (fish).
 Wai'dhung, n. mother.
 Wai'būrā, n. fire.
 Wai'rabā, adv. previously.
 Wa'ra, n. mussel.

Yugumbir—English.

Wa'ran, n. root.
 War'ing, n. and a. cold.
 War'ingin, n. winter.
 Wal'an, v. lose.
 Wal, n. mark made with an axe.
 Wal'lagūn, n. shoulder.
 Wal'lūl, a. many.
 Wam'būn a. satin bird.
 Wāng'aribūr'ra, n. name of a locality group of the Yugumbir tribe, whose territory included Tamboorine Mountain, and the Lamington National Park.
 War'rūn, n. double boomerang, used for fighting and not for throwing.
 War'rumbūl, n. left hand side.
 Wā-ūn, adv. perhaps.
 Waur'ang, a. and adv. bad; wicked; cross.
 Wēm, or wai'am, n. flying squirrel; stingray.
 Wēn'a, v. sit. (Variant of "nyina.")
 Werl, n. constellation of Orion.
 Wil'bin, n. the rifle bird.
 Wing, n. ring-tailed opossum.
 Win'yam, n. sand crab.
 Wō'ba, v. warn.
 Wō'būm, n. clay; mud.
 Wōg'ai, n. sign.
 Wōg'in, a. fast.
 Wōg'orū, a. cool; chilly.
 Wōgūlpun, n. young kangaroo (weaner); rat kangaroo.
 Wongūmgūng, a. mad.
 Wong'-wong, a. mad.
 War'ara, n. flying squirrel (small species). (See dhirwurura.)
 War'būllē, v. hide.
 Wōrung, n. leaf; bough.
 Wō'-ūl, n. chin.
 Wu'dhurū, n. tea-tree.
 Wūi'-wūi, a. reckless.
 Wūlū, n. ankle.
 Wū'lūwū'in, n. a species of pigeon.
 Wun'dal, n. corkwood tree; bowl made of corkwood. (An alternative name for this tree is бага.)
 Wul'enbil, n. thorn.
 Wul'a, v. give.
 Wu'larū, n. shadow; shade.
 Wul'ba, v. choke.
 Wul'bār, v. hang.
 Wulbō, n. lead-coloured heron.
 Wul'bungūn, n. female aborigine of from 15 to 25 years of age.
 Wul'la, v. suck.
 Wul'ung, v. expect.

Yugumbir—English.

Wul'umbil'la, n. sole (fish).
 Wum'bin, n. a species of pigeon.
 Wüm'gumbil, v. whistle.
 Wun'dē, v. climb.
 Wun'dal, n. corkwood tree; bowl
 made from corkwood.
 Wun'düm, adv. crooked.
 Wun'gān, a. lame.
 Wünnā, v. leave alone; adv. solitary.
 Wünnalē, v. let alone; desist.
 Wu'pin, adv. able; expert.
 Wur'endā, v. hasten.
 Wur'gā, v. steal.

Ya'barā, n. currajong tree.
 Ya'brū, a. one.
 Ya'brümā, v. always doing.
 Yāg'ā, v. make.
 Yan, v. walk; go.
 Yan'ba, v. grind.
 Yan'nā, v. imp. go.
 Ya'gai, n. bandicoot.
 Ya'guri, n. girl.
 Yal'burū, a. happy; contented.
 Yal'nun, n. light from the Sun; v.
 shine.
 Ya'lul, adv. light in weight; shrill.
 Yar'an, n. beard.
 Yar'ga, n. wind.
 Yar'ölē, v. creep; fly.
 Yar'ong, n. sand.

Yugumbir—English.

Yar'ō-yar'ölē, v. flee, as if in panic.
 Yar'ra, n. wing.
 Yath'galen, v. whisper.
 Yau, adv. yes.
 Yau'ün, n. afternoon.
 Yau'ün-yau'ün, n. evening; just
 after dark.
 Yau'üng, n. a fishing net.
 Ya'wul, n. a wasp.
 Yē-ēn, n. rising tide.
 Yer'ribüm, n. cicada.
 Yi'len, adv. very tired.
 Yil'gan, n. sister.
 Yin'gaiāla, v. wish.
 Yil'nan, n. liver (in anatomy).
 Yil'nan-bau'göl, adv. pleased. (L.
 liver good.)
 Yim'mera, n. female kangaroo.
 Yi'ū, adv. by and bye; hereafter.
 Yūg'ari, n. cockle.
 Yug'ün, n. flint.
 Yügüm, adv. no.
 Yügümbir, n. the name of a south-
 eastern Queensland tribe or lingual
 division of Australian aborigines.
 Also the name of the language of
 the said aborigines.
 Yul'dhül, adv. sick.
 Yul'ung, n. skin.
 Yun'gün, n. the dugong.
 Yur'a, n. the spotted gumtree.
 (Eucalyptus maculata.)

PRONOUNS.

English—Yugumbir.

FIRST PERSON.

Singular.

Nom.—I, ngaio.
 Acc.—We, ngunyi.
 Gen.—Mine, ngunya.
 Dat.—To me, ngaia-ba.
 Dat.—For me, ngunya-go.
 Abl.—With me, ngunya-baia.
 Abl.—From me, ngunya-ba-no.
 We, ngulli.

Plural.

We, ngulli.
 Us, ngulli-ngi.
 Ours, ngulli-na.
 To us, ngullin-ba.
 For us, ngullin-go.
 With us, ngullin-baia.
 From us, ngullin-ba-no.

Dual.

Nom.—Thou and I, ngulli-wallo.
 Acc.—Thee and me, ngulli-bulla-ngi.
 Gen.—Thine and mine, ngulli-bulla-nga.
 Dat.—To thee and me, ngulli-bulla-nga-ba.
 Dat.—For thee and me, ngulli-bulla-nga-go.
 Abl.—With thee and me, ngulli-bulla-nga-baia.
 Abl.—From thee and me, ngulli-bulla-nga-ba-no.

SECOND PERSON.

Singular.

Nom.—Thou, wallo.
 Acc.—Thee, wani.
 Gen.—Thine, wan-nga.
 Dat.—To thee, wana-ba.
 Dat.—For thee, wan-nga-ngo.
 Abl.—With thee, wan-nga-baia.
 Abl.—From thee, wan-nga-ba-no.

Plural.

bulla.
 bulla-ngi.
 bulla-nga.
 bulla-nga-ba.
 bulla-nga-go.
 bulla-nga-baia.
 bulla-nga-ba-no.

(Note.—bulla, two, or we two.)

English—Yugumbir.

THIRD PERSON (Masculine).

Singular.

Nom.—He, nyule.
 Acc.—Him, nyulo-ngi.
 Gen.—His, nyulo-nga.
 Dat.—To him, nyulo-nga-ba.
 Dat.—For him, nyulo-nga-go.
 Abl.—With him, nyulo-nga-baia.
 Abl.—From him, nyulo-nga-ba-no.

Plural.

they, tunnebe.
 them, tunnebe-ngi.
 their, tunnebe-nga.
 to them, tunnebe-nga-ba.
 for them, tunnebe-nga-go.
 with them, tunnebe-nga-baio.
 from them, tunnebe-nga-ba-no.

THIRD PERSON (Feminine).

Singular.

Nom.—Nyulegun, she.
 Acc.—Nyule-gun-ngi, her.
 Gen.—Nyule-gun-nga, her's.
 Dat.—Nyule-gun-nga-ba, to her.
 Dat.—Nyule-gun-nga-ngo, for her.
 Abl.—Nyule-gun-nga-baia, with her.
 Abl.—Nyule-gun-nga-ba-no, from her.

Plural.

Same as masculine.

INTERROGATIVE PRONOUNS.

Who?, Nan?
 Whose?, Nana?
 What?, Minyung?
 Which?, Minyungnga?
 Where? Illi, or illai?

DEMONSTRATIVE PRONOUNS.

This, gulli.
 That, muli, or gilli.

INDEFINITE PRONOUN.

Another, gubbai.

(Note.—In common speech, the initial n in the inflection -nga is frequently elided. There is no neuter pronoun and there are no relative pronouns.)

ENGLISH—YUGARABUL and YUGARABUL—ENGLISH

English—Yugarabul.

Aborigine, male, n. dhan.
 Aborigine, adult male, n. mal'larā.
 Aborigine, woman, n. yir'an; yirkan.
 Afar, adv. yun'pang.
 Afterwards, adv. bur'ū; pa'rū.
 Alive, adv. Mil bul'pū.
 Also, adv. nga.
 Altogether, adv. dhā'gō; tā'gō.
 And, conj. nga.
 Angry, a. bōa'rn.
 Ankle, n. wu'lū.
 Ant-hill, n. tan'mūrrin.
 Applebox tree, n. bu'pū. (Angophora intermedia.)
 Arm, forearm, n. wai'yebba.
 Arm, humerus, n. yūm'ma.

Baby, n. mōa'lūm (boy); nyamul (young animal of any kind).
 Back, n. tog'gel.
 Bad, a. wad'li; wad'eli.
 Bag, of woven hair or grass, n. dhil'la.
 Bandicoot, n. yag'goi.
 Ball, used in play, n. pur'rū.
 Bark, of a tree used for building huts, n. ngu'dur (Tea-tree), diu'ra (Stringy bark).
 Bat, animal, n. bil'ling.
 Bat-tree, or corkwood tree, n. kun'tan. (Erythrine sp.)
 Battle, n. tul'an.
 Basket, small, n. bun'ging bungōm.
 Bean, edible species, n. yūg'am.
 Bear, native, n. dum'bripi.
 Beard, n. yer'an.
 Bee, large, native, n. kab'ai; ka'vai.
 Bee, small, native, n. kūt'a; kū'tya.
 Bees' wax, n. map'pi.
 Bees' nest, mouth of, n. yeridmou.
 Belly, n. tig'gera; kūd'der.
 Belt, of woven hair, n. ma'kambā.
 Berry, an edible, greenspotted and sweet, n. mid'yim. (Myrtus tennifolia.)
 Big, a. kurūm'bā.
 Bird, generic, n. dhip'pin; dāō'unpin.
 Bite, v. kai'ya.
 Biting, v. kai'yaman; kai'yan.
 Black, a. kur'un.
 Black swan, n. mu'rū-kūt'chi; mur'ū-ūt'chi.
 Blind, a. mil wad'li. (L. eyes bad.)
 Blood, n. kā'oun; giw'er.

English—Yugarabul.

Bloodwood tree, n. būn'a. (Eucalyptus corymbosa.)
 Blunt, a. tam'bil.
 Boat, made of bark, kun'dū.
 Bone, n. tyr'bin; ger'al-ger'al; ding.
 Breadfruit tree, pandanus, n. ti'ūngal.
 Boomerang, n. barrak'adan; brag'gan.
 Boomerang, toy, n. bir'būn.
 Boots, n. dhin'ang-bu'bā. (A coined word, literally, feet, belonging to.)
 Break, v. būn'gūdin.
 Bream, n. wūl'an. (Auth. T. Petrie.)
 Bream, n. ngul'lūn. (Auth. W. Ridley.)
 Breast, n. ōmūli; tundara.
 Bring, v. bul'karī; ka.
 Brother, n. du'angūl.
 Brushwood, n. da'rūm.
 Bullroarer, a ceremonial noise instrument, large, n. bug'arum.
 Bullroarer, small, wab'balkan.
 Bunya pine tree, n. bu'nyī.
 Bushes, n. kūd'del.
 Bucket, n. yūppar. (A coined word.)
 Butcher bird, n. pi'lba.
 Butterfly, n. bal'imbir.

Cabbage palm tree, n. bin'kar. (Livingstonia australia.)
 Ceremonial circle, in man-making ceremony, n. būl; bur'ūl.
 Catfish, n. kam'erikūr'ra; dāgūn.
 Cat, native, n. mi'bur.
 Child, boy, n. mōl'um; mōalum.
 Charcoal, n. ku'ron; kur'ōin. See black.
 Chestnut tree, Moreton Bay, n. mei.
 Camping place, n. dar'lō bol'pal.
 Cedar tree, red, n. mām'in.
 Close up, adv. dul'lungūn tum'errī.
 Clay, wet, or mud, n. dūl'lang.
 Clay, red, for painting, n. kūt'chin; kūt'dhin.
 Clay, white, for painting, n. ban'dō.
 Club, fighting, n. mur.
 Club (commonly called nulla), n. dhab'bir.
 Club, with pick-shaped head, n. bak'kan.
 Cobra, so-called, or teredo, n. kam'bō.
 Cockatoo, white, n. kai'yār.

English—Yugarabul.

Cockatoo's crest, used as an ornament, n. bil'la-bil'la.
 Cod-fish, n. tōkō.
 Cold, n. and a. yi'gil; i'gil.
 Come, v. bul'kairi.
 Come back, v. wi'repi.
 Corroboree, n. yōw'ar; yau'ar. (A singing performance.)
 Completely, adv. dhāg'ō.
 Covered, a. and adv. kun'kamūrri.
 Conjevoi, n. bun'dal. (Alocasia macrorrhiza.)
 Corkwood-tree, or bat-tree, kun'tan. (Erythrine sp.)
 Curlew, stone plover, n. ku'wīr.
 Cut, n. and v. kul'kūrri; kā'bari; kai'-i.
 Crab, n. yir'in.
 Crab, mud, n. du'bē.
 Crab, soldier, n. win'yam.
 Creek, n. yin'nel; war'ril.
 Cypress pine tree, n. buro'gari. (Callitris columellaris.)

Daughter, n. nūr'ringūn.
 Dark, a. kur'un. See black.
 Day, n. bī'gi. (L. the sun.)
 Dead, adv. bār'lūn; baluman.
 Death-adder, n. mōlunkun.
 Devil, n. mo'gwī; māō-wī. (An evil spirit with an ugly, hairy, and fierce appearance. A name given by the blacks to their white persecutors.)
 Dirty, a. dul'gul.
 Dog, native, n. mir'ri; mē'yē; ngul'gūl.
 Deaf, adv. pin'ang wad'eli. (L. ears bad.)
 Dogwood tree, n. den'na. (Jacksonia scoparia.)
 Dogwood tree gum, n. den'na.
 Dog's tail ornamental head-dress, n. gil'la.
 Draw out, v. pun'man.
 Duck, n. ngau'-ū.
 Duck, black, n. nār.
 Dugong, n. yun'gūn.
 Dung, n. gūd'nā.
 Dust, n. yār'ūng.
 Dust, of, n. yārūng-ti'ber.
 Dream, n. pai'abūn.

Eagle, a species, n. dib'bil.
 Ear, n. pid'na; pin'ang.
 Eat, n. tūr'ri.

English—Yugarabul.

Earth, n. dhāg'ūn. (Commonly abbreviated to dhan, dha, tya, dya, ta, da, and cha, particularly when used as an affix to place names, signifying "place of.")
 Eel, n. tāgūn.
 Eldest, a. nga'wudinūm.
 Emu, n. ngū'rūn; ngūvi.
 Evening, n. Bīgi bir'pī. (Sun or daylight becoming little.)
 Eyebrow, n. dip'pyūn; mi'thiltin.
 Eye, n. mil; yil.
 Fairy tales, or spirit-land tales, n. mog'wī-dhan. (From mogwi, a spirit, and dhan, country or land.)
 Fat, n. tin'gal.
 Father, n. bing; bābūn.
 Fence, n. war'rū-war'rū. (So-called by the aborigines owing to the resemblance of the early settlers' "dog-leg" fences to the figures formed by string on fingers in a native child's game similar to a white child's game of cat's cradle.)
 Fern root, edible, n. bang'wal. (Blechnum serralatum.)
 Fern, a species, n. yug'ai.
 Fig tree, Moreton Bay, n. ngōa'-nga; gurai. (Ficus macrophylla.)
 Fig-tree, also its fruit, n. nyu'ta. (Ficus platypoda.)
 Finger, n. kil'len.
 Fig box tree (now called brush box), n. tab'bil-pal'la. (Tristania conferta.)
 Finger-nail, n. muk'kūrā.
 Fire, n. dār'lō; tālū.
 Fishing net, n. man'din.
 Five, a. mud'den-bud'ela. (L. three and two.)
 Fly, v. yu'radun'ga.
 Fly, n. dib'bin. (This term applies to small winged creatures generally.)
 Flying fox, (fruit bat), n. girra'man. (Pteropus poliocephalus.)
 Forehead, n. yil'am.
 Forehead band, ornamental, n. ting-gil; gilla (the latter is made of dog's tail).
 Foot, n. tid'na; din'na.
 Four, a. bud'ela-bud'ela. (L. two and two.)
 Friend, n. yūin'gin.
 Game, n. bir'bin, (played with a toy boomerang).

English—Yugarabul.

- Game**, n. pur'rū-pur'rū (played with a ball).
Game, n. tam'bul-tam'bul (played with light blunt spears).
Game, n. war'rū-war'rū (played with string on the fingers like a white child's game of cat's cradle).
(Note.—Names of games and the toys with which they are played are synonymous.)
Geebung, tree and fruit, so-called by white people, n. dul'endel'la. (Per-sonia sp.)
Girl, n. yur'ūmkin; kin.
Girl, little, n. kil'lalan; dūa'ndin; būlyer
Give, v. wud'da.
Ghost, n. mog'wī; mūtyī; mud'har. (These names were also applied to white persecutors.)
Go, v. yan'man; yan'-din'na (go on foot).
Goat-sucker, so-called; now known as the koel cuckoo, n. tū'wong.
Good, n. bud'hera. (This word appears to have been introduced from the south); kurūm'ba.
Grass, species, bun'gil; bun.
Grass, long, used in bag-making, n. dhil'la.
Grass, long and coarse, n. wal'li-wal'lin-gār'ang.
Grass, species, n. wūg'arpin.
Grass tree, n. dak'ka. (Xanthorrhoea sp.)
Grandmother, n. bār'bang; kumingun.
Grandfather, n. yūgūinpin.
Great, a. kurūm'bā'.
Gully, n. yin'nel.
Gumtree, blue, n. mūng'ar. (Eucalyptus tereticornus.)
Gumtree, spotted, n. yur'a. (Eucalyptus maculata.)
Grub, large species, edible, n. kam'bō. (A teredo inhabiting water-logged timber.)
Grub, edible, a large wood-borer, n. kan'yi.
Grow, v. dur'un; dur'uthun'ga.
Hole, n. mir.
Honey-suckle tree, large species, n. bam'barā. (Banksia Latifolia.)
Honey-suckle tree, small species, n. min'ti. (Banksia amula.)

English—Yugarabul.

- I**, pron. ngai; ngai'ta; sometimes abbreviated to ai and atta.
Iguana (laced monitor), n. gī'wer.
Iguana, small, n. bār'ra.
Ironbark tree, narrow-leaved, n. tan'dur. (Eucalyptus crebra.)
Jackass, laughing (bird), n. kākawan; kang'gūngan. (Dacelo gigas.)
Kangaroo, generic, n. mūr'ri.
Kangaroo, large male, n. gurō'man.
Kangaroo rat, n. bar'rūn.
Kiss, n. and v. dan'didel'ai-ina.
Knife, of stone, n. tan'gūr.
Koel cuckoo, n. tūwong. (Eudynamys orientalis.)
Lagoon, n. nyan'da.
Lawyer cane, a scrub vine, n. taig'an.
Leaf, n. wur'ung; wung.
Leech, scrub, n. nyin'dūr.
Leg, thigh, n. tār'ang; dhār'ang.
Light, n. kit'tabilla.
Lightning, n. tud'nagain; tung'gain.
Light, artificial, n. tel'ngai.
Like, v. ngam'ba.
Lip, n. tam'bura.
Little, a. bir'pī.
Lizard, water, n. mā'gil.
Log, n. bur'al; mul'ling.
Long ago, adv. kal'ōmā.
Lose, v. bal'loteria'rī.
Maggot, n. tun'bur.
Magpie pied or scrub, n. kūr'rawang.
Mahogany tree, swamp, n. bul'urchū; bul'urdhū. (Tristania suaveolens.)
Man, who has been passed to manhood in the būrūl ceremony, n. mal'lara.
Man, white, n. dūgai; dhūgai. (L. the ghost of a black man. This name was applied by the aborigines to the first white man they saw and whom they believed to be a ghost.)
Mangrove, n. tin'tchī. (Bruguiera rheedii.)
Make, v. yug'arī.
Many, a. mil'len; kurūm'bā.
Many more, adv. mil'len-kūl'le.
Marital class name, n. tūr'rwān.
Marital class name, n. ban'jūr.
Master, n. būn'dūr; būn'da. (This name was conferred by the aborigines on some white men whom they held in great respect.)

English—Yugarabul.

Meet, v. dan'di-ī'ri.
 Mir, n. hole.
 Moon, n. Kil'len; Bāb'ūn; Gib'ūm.
 Moreton Bay pine tree, n. kum'-
 bārchū. (Araucaria, Cunning-
 hamii.)
 Moreton Bay ash tree, n. kur'an.
 (Eucalyptus tessellaris.)
 Moreton Bay chestnut tree or bean
 tree, n. mei. (Catanospermum Aus-
 trale.)
 Morning, n. nūn'nūnūb'bū.
 Mosquito, n. kin'nen.
 Mother, n. pud'dang; bu'dang.
 Mother-in-law, wife's mother, n.
 bug'ō-ī.
 Mouse, n. kur'il.
 Mouth, n. tam'bur.
 Mud, n. dul'lang.
 Mug, n. bun'dūm.
 Mullet, n. ngandī'kūl; nandī'kul; an-
 da'kal.
 Mussel, n. būk'ka-ōā.

Name, n. nūrri.
 Name, v. nai'-i-būrri.
 Native companion, giant crane, n.
 tun'gi; kundūr'kan. (Megelornus
 rubicundus.)
 Nearly, adv. ber'renpā.
 Neck, n. ngur'rūn.
 Necklace, of grass bugle beads, n.
 kal'gūrpīn; kai'-ir-pin.
 Net, n. bai'al.
 Net, for fishing, n. man'din; tun'ma.
 Net, for kangaroos, n. mir'bang.
 Net, for paddymelons, n. mun'tong.
 No, adv. yūg'arā.
 North, n. kir'ri.
 Nose, n. mu'rū.
 Nose ornament, of bone, n. bulū-
 walūm.
 Not, adv. yūg'arā.
 Nulla, club, n. dhab'eri; tab'eri.

Oaktree, forest, n. bur'ūda. (Casuar-
 ina torulosa.)
 Oaktree, she-oak, n. bil'lai. (Casuar-
 ina glauca.)
 One, a. kun'nar.
 Opossum, grey, forest, n. kūppī.
 Opossum, scrub, n. kāp'polla.
 Outlaw, n. tal'labil'la.
 Outlawry, n. tal'labilla.
 Oyster, n. kin'yūngā.

English—Yugarabul.

Pandanus, n. tiūn'gal; win'nam.
 Paddymelon, n. ku'mang.
 Palm tree, n. pik'ki. (Archonto-
 phoenix Cunninghamii.)
 Parrot, generic, n. pil'len.
 Parrot, greenleek, n. pir.
 Pelican, n. bul'ūalūm. (Pelicanus con-
 spicallatus).
 Periwinkle, n. nigger.
 Pine tree, Moreton Bay, n. kum'-
 barchū. (Araucaria Cunninghamii.)
 Pine tree, bunya, n. būn'yī. (Arau-
 caria bidwilli.)
 Pigeon, wonga, n. dun'dalli.
 Piping thrush shrike, n. mir'ram.
 Pity, n. and v. tugul.
 Platform, in man-making ceremony,
 n. Kak'ka (meaning "wonderful.")
 Plenty, adv. mil'len.
 Pock mark, n. nūr'am.
 Poison plant, used to stupify fish, n.
 tanggūl. (Polygonum hydropiper.)
 Porcupine anteater, echidna, n. kag-
 gūr. (Ornithorhyncus anatinus.)
 Porpoise, n. tal'ōbil'la.
 Put, or lay it down, v. yeb'ri. (Name
 of an early Brisbane aborigine.)

Quartz splinter, used as a knife, n.
 dak'ki.
 Quail, bird, n. dūw'ir.
 Quickly, adv. ban'ka.

Rag, made of stinging tree bark for
 mopping up honey, n. brag'gain.
 Rain, n. yerong'.
 Red, a. kūt'chi; n. kā'ōin kāōin.
 Rainbow, n. kai'aōur.
 Ridge, n. ban'yō.
 Ring, n. būl; būrūl.
 Rising up, adv. wantima.
 River, n. war'ril. (A probable corrup-
 tion of the English word water.)
 Road, n. kul'gūn.
 Root, edible, of cunjevoi, n. bun'dal.
 Root, edible, of a swamp fern, n.
 ban'gwal. (Blechnum serrulatum.)
 Rum, n. bāāl. (A coined word, prob-
 ably a corruption of the English
 word barrel.)
 Run, v. bu'araōa; yig'erī.
 Rush, freshwater, n. yim'būn;
 yik'ibūn. (Typha augustifolia.)

Sacred, or tabu, a. dim'ingal'li.
 Sand, n. yar'ūng.
 Say, v. yār'ī.

English—Yugarabul.

Scars (identification, on shoulders),
n. mul'warra.
Sea, n. pam'irrikir'ri.
Sea waves, n. tū'gūn.
Second, ordinal, kūr'rūga.
See, v. nan'nī; nyā-nī.
Scrub, jungle, n. kab'ban.
Send, v. wī'arī.
Separate, v. pun'man-gil'len.
Set, v. kar'rai.
Set, well placed, adv. kar'rai-pug'gū.
Shark, n. pō'ai.
Shape, n. nōr.
Shell, used to bail out canoes, n. niū'-
gam. (Melo diadema.)
Shell, the nacre of which is used for
ornamental purposes, n. dul'in.
Shellfish, cockle, used for human food
and for fish bait, n. yū'garī.
Shield, made of corkwood, n. kun'tan.
Shin, n. bū'yū.
Shine, v. num'bai.
Shine well, v. num'bai-pūggū.
Shoulder, n. kik'ka.
Side, n. kut'ta.
Signals, telegraphic, made with
hands, n. mir'rimbūl.
Sit, v. nyen'an.
Sister, n. dad'dī; mung'ūnkūl.
Sky, n. bir'ra.
Sleep, v. bu'gan; bu'an.
Sleep, put to sleep, v. bu'gan-mūrri.
Small, a. nu'lū.
Smoke, n. dū-ūn.
Son, n. nar'ring.
Soul, spirit, n. ngū'rū. (L. a shadow.)
South, n. yun'gūr.
Snake, n. bū'l.
Snake, carpet, n. kā'būl.
Snake, brown, n. tum'ga.
Snake, death-adder, n. mul'ūnkūn.
Spear, n. kon'nai.
Spear, n. pil'ar.
Spike, n. mīg'an.
Spirit, of the rainbow, who is be-
lieved to put crystals (kundri)
into streams, n. tag'gan.
Split, v. ker'walli.
Squirrel, large, flying, n. pan'ka.
Squirrel, small, flying, n. chī'bur.
Stars, n. mir'ragin.
Stinging tree, n. brag'gain.
Stomach, n. tig'gerri.
Stone, n. mud'lō.
Stone, magic crystal, n. kun'drī.
Stop, v. kag'alom.

English—Yugarabul.

Stringy-bark tree, n. diū'ra. (Euca-
lyptus acmenioides.)
Sun, n. bigī.
Swamp mahogany tree, n. bul'ūrchū.
Swamp, n. nya'nda.
Swan, black, n. mu'rūkū'tchī; mu'rū-
ū'tchi. (L. red bill.)
Swim, v. yu'radu'nga.

Tabu, or sacred, adv. dim'manga'li.
Tail, made of hair for personal adorn-
ment, n. wong'gin.
Tailor fish, n. pun'ba.
Teeth, n. tia'r.
Thirsty, a. nga'rōin.
Thigh, n. dher'ang; dur'ra.
Things, n. nūn'antyin.
Throat, n. dun'ung.
Thunder, n. mūg'ara; mūm'bal.
Three, n. mud'den.
There, adv. nam.
There, far off, adv. nā-am.
Tree, generic, n. dhū; bag'ur; pag'-
gum; wi'lang.
Tree, dead, n. dūl'gai.
Tree, fig box, or brush-box, n. tab'il-
pūrā; bur'ūtha. (Tristania con-
ferta.)
Tree, bunya pine, n. būnyī. (Arau-
caria bidwilli.)
Tree, Moreton Bay or hoop pine, n.
kum'barchū. (Araucaria Cunning-
hamii.)
Tree, tea tree, n. ngū'dūr. (Melaleuca
leucadendron.)
Tree, red ironbark, n. big'gar. (Euca-
lyptus siderophloia.)
Tree, narrow leafed ironbark, n. tan'-
dur. (Eucalyptus crebra.)
Tree, spotted gum, n. mū'ngar.
(Eucalyptus maculata.)
Tree, blue gum, n. yur'a. (Eucalyp-
tus tereticornus.)
Tree, stringy bark, n. diū'ra. (Euca-
lyptus acmenioides.)
Tree, bloodwood, n. būn'a. (Eucalyp-
tus corymbosa.)
Tree, swamp mahogany, n. bul'ūrchū.
(Tristania suaveolens.)
Tree, red cedar, n. mam'-in. (Cedrela
toona, Cedrela Australe.)
Tree, Moreton Bay chestnut, or bean
tree, n. mei. (Castanospermum
Australe.)
Tree, Moreton Bay ash, n. kuran'.
(Eucalyptus tessellaris.)

English—Yugarabul.

- Tree, forest oak, n. bu'rūdā. (*Casuarina torulosa*.)
 Tree, she-oak, n. bil'lai. (*Casuarina glauca*.)
 Tree, Moreton Bay fig, n. ngōa'-nga. (*Ficus macrophylla*.)
 Tree, fig, small, n. nyūt'a. (*Ficus platypoda*.)
 Tree, apple box, n. bup'ū. (*Angophora intermedia*.)
 Tree, rosewood or brigalow, n. būn'ūrū.
 Tree, dogwood, n. den'na. (*Jacksonia scoparia*.)
 Tree, corkwood or bat, n. kun'tan. (*Erythrina* sp.)
 Tree, mangrove, n. tin'tchī. (*Bru-guiera rheedii*.)
 Tree, honeysuckle, large, n. bam'bara. (*Banksia latifolia*.)
 Tree, honeysuckle, small, n. min'ti. (*Banksia amula*.)
 Tree, pandanus, n. win'nam; tī'ūngal. (*Pandanus pedunculatis*.)
 Tree, stinging tree, n. brag'gain; burag'gain. (*Laportea gigantea*.)
 Tree, grass tree, dak'a. (*Xanthorrhoea* sp.)
 Tree, cabbage palm, n. bin'kār. (*Livistonia australis*.)
 Tree, piccabean palm, n. pik'ki. (*Archontophoenix Cunninghamii*.)
 Tree, black wattle, n. kag'arkal. (*Acacia Cunninghamii*.)
 Tree, swamp oak, n. bun'dabār.
 Tree blossom, n. bum'bār.

Useless, adv. wad'elī.

Vine, a species with edible beans, n. yūg'am. (*Canavalia obtusifolia*.)

English—Yugarabul.

Vine scrub, used as a rope for climbing, etc., n. yūr'ol. (*Flagellaria indica*.)

Vine, bark of which is used to make string, n. nan'nam. (*Malaisia tortuosa*.)

Wallaby, n. bug'wal.

Want, v. yan'erī.

Wart, n. nūr'um.

Water, n. tab'bil; kong.

Water-hole n. nyan'da.

Water vessel, shell used for that purpose, n. niū'gam. (*Melo diadema*.)

West, n. wī'an.

White, a. būp'pa.

Who, pron. ngan'dū.

Wind, n. būran'.

Wind, west, n. tun'gipin.

With, conj. nga.

Withered, adv. dau'wa-dhū-nga. (L. like a withered tree.)

Woman, n. jun'gal; dhun'gal; in'-gurin.

Yam, wild, n. tār'm; tā-am. (*Dioscorea transversa*.)

Yam-stick, a woman's digging instrument and fighting weapon, n. kal'gar; kal'garrū.

Yes, adv. yaw'ai.

Yellow, colour, and also a fungus from which a yellow colouring matter is obtained, n. pūr'ganpal'-lam.

You, pron. ngin; ngin'ta; in'ta.

Youth, aboriginal, of age to be initiated in kurbingai or man-making ceremony, n. kip'pa.

Yugarabul—English.

An'an, n. grey eagle.

Bā'-āl, n. rum. (A coined word, probably a corruption of the English word barrel.)

Bāb'ūn, n. father; Moon.

Ba'gur, n. tree.

Ba'al, n. net.

Bāk'kan, n. a club with a pick-shaped head.

Bal'loterī'ari, v. lose.

Yugarabul—English.

Bal'imbir, n. butterfly.

Bam'bara, n. honeysuckle tree (large species).

Ban'dō, n. white clay used as paint.

Bang'wal, n. a fern with edible root.

Ban'yō, n. a ridge.

Ban'ka, adv. quickly.

Bar'bun, n. ornament of hair string.

Bar'lōin, a. dead.

Bā'lūnī, a. dead.

Bar'ra, n. iguana, small species.

Yugarabul—English.

Bar'rūn, n. rat kangaroo.
 Ber'pī, a. small.
 Ber'ren, adv. now.
 Ber'renpā, adv. nearly.
 Big'gera, n. red iron-bark tree.
 Bi'gi, n. Sun; daytime.
 Bi'gi-ber'pī, n. sunset. (L. sun or day-light become little.)
 Bil'la-bil'la, n. cockatoo's crest, used as ornament.
 Bil'lai, n. she-oak.
 Bil'ling, n. bat (animal).
 Bing, n. father.
 Bin'kin, n. tortoise.
 Bin'kar, n. cabbage palm tree.
 Bir'bun, n. a cross-shaped, toy boomerang.
 Bir'bun-bir'bun, n. game played with toy boomerangs.
 Bir'ra, n. the sky.
 Bōn, n. knee.
 Bōw'aiyā, n. turtle.
 Brag'gain, n. stinging tree.
 Brag'gan, n. boomerang.
 Bua'raōa, v. run.
 Bud'ela-bud'ela, or bulla-bulla, a. four. (L. two and two.)
 Bud'ang or pud'ang n. mother.
 Bug'an, or bu'an, v. sleep.
 Bu'gan mūr'ri, v. put to sleep.
 Bug'aram, n. ceremonial noise instrument; bull-roarer.
 B-g'wal, n. wallaby.
 Buk'kaōa, n. mussel.
 Būl or burūl, n. the major man-making ceremony commonly known as bora. The bora ring.
 Bū'i, n. snake.
 Bul'kari, v. bring.
 Bulla, a. two.
 Bul'ūalūm, n. pelican; nose ornament of bone.
 Bul'urchū, n. swamp mahogany tree.
 Bum'bar, n. tree blossom.
 Bun', or bun'gil, n. grass.
 Būnā, n. blood-wood tree.
 Bun'dal, n. cunjevoi.
 Bun'dibār, n. swamp oak tree.
 Bun'dūm, n. mug (drinking vessel).
 Būndūr, n. master. (A term adopted from a marital class name, sometimes conferred upon white men who have won the esteem of the aborigines. It indicates an honorary membership of the tribe.)
 Bun'gūdin, v. break.
 Bun'gūng būn'gom, n. a small basket.
 Būn'yī, n. bunya pine tree.

Yugarabul—English.

Bu'pū, n. apple box tree.
 Bup'pa, a. white.
 Bur'al, n. log.
 Būr'gin, n. east.
 Būrog'ari, n. cypress pine tree. (Coniferae cypressiformis.)
 Bur'ū, adv. afterwards.
 Bur'ūda, n. forest oak tree.
 Bū'yū, n. shin of leg.

 Chi'bur, n. the grey flying squirrel.

 Dad'di, n. sister.
 Dāgūn, n. catfish.
 Dak'kā, n. grass-tree.
 Dāk'ki, n. stone; knife made of stone splinter.
 Dan, or dhan, n. aboriginal man.
 Dan'di-i'ri, v. meet.
 Dan'didel'ai-ina, n. kiss.
 Dār, or dyā, n. earth; ground; country. (Abbreviation of dhagun, with the same meaning.)
 Dār'lō, n. fire.
 Dār'lō-bol'pa', n. camping place. (L. where the fire is.)
 Dār'ūm, n. brushwood.
 Dau'wadhūngūr, adv. withered. (L. like a dead tree.)
 Dib'bil, n. a species of eagle.
 Dil'la, n. hair; grass; bag made of string or hair.
 Den'na, n. the dogwood tree and its gum.
 Dhā'gūn, n. earth; place; country.
 Dhip'pi, n. bird (generic).
 Dhū, n. tree.
 Dib'bin, n. fly. (This term is also applied to any small winged creature.)
 Din'ang, foot.
 Din'ang-gu'ba, n. boot or shoe. (A coined word, literally "foot belonging to.")
 Dim'mingal'li, n. sacred or tabu.
 Ding, n. bone.
 Din'pīr, n. cicada. (The so-called locust.)
 Dip'pyūn, n. eyebrow.
 Diūra, n. stringy-bark tree; bark of stringy-bark tree; hut made of stringy bark.
 Du'angal, n. younger brother.
 Du'denbūrra, n. flies.
 Dūgai, or dhūgai, n. white man; ghost of an aborigine.

Yugarabul—English.

Dūgai-iū, or **dhūgai-iū**, n. wandering white man.
Dul'endel'la, n. the geebung tree and its fruit.
Dul'gai, n. dead tree; adv. withered.
Dulgūl, adv. dirty.
Dul'in, n. a sea-shell, the nacre of which was used for personal adornment.
Dul'lūngūn tūm'merri, adv. close up.
Dum'bang, n. man.
Dum'pribi, n. the koala or native bear.
Dun'dall'i, n. wonga pigeon.
Dun'ūng, n. throat.
Dur'un, v. grow.
Dur'uthūnga, v. grow.
Dū-ūn, n. smoke.
Dū'wir, n. quail (bird).

Gār, n. breath; spirit.
Gār'gan, v. biting.
Gil'la, n. head ornament made of dog's tail.
Gir'al-gir'al, n. bone.
Gir'ar, n. dry earth.
Girra'man, n. flying fox or fruit bat.
Giw'er, n. large iguana or laced monitor.
Giwūr, n. blood.
Gog'gūm, adv. here.
Gūd'na, n. dung.
Gui'dhing, n. red paint (See kutchin).
Gul'man, n. stone axe or tomahawk.
Gura'i, n. a species of figtree.
Gurō'man, n. large male kangaroo.

I'gil, or **yi'gil**, a. cold.
In gurin, n. aboriginal woman.
In'ta, or **ngin'ta**, pron. thou.

Jāg'ō, or **dhā'gō**, adv. completely.
Jip'pi, or **dhip'pi**, n. bird (generic).
Jun'gal, n. aborigine.

Kābari, v. cut.
Kab'bai, n. the larger native bee, also its honey.
Kab'ban, n. scrub; jungle.
Kāb'ul, n. carpet snake.
Kā'būi, n. hair.
Kāg'alom, v. stop.
Kag'arkal, n. black wattle tree.
Kag'gar, n. echidna or spiny ant eater.
Kai'aōūr, n. rainbow. (Variant of gūlawā.)
Kai'-i, v. cut.

Yugarabul—English.

Kai'-ir-bin, v. grass bugle and beads made therefrom. (Variant of kal-gurpin.)
Kai'yar, n. white cockatoo.
Kak'ka, n. ceremonial platform used in the man-making ceremony.
Kak'ōwan, n. laughing jackass (bird). (Dacelo gigas.)
Kal'gūr, n. a large stick used by aboriginal women to dig yams, etc., and also as a weapon of offence and defence.
Kal'gūrpīn, n. see kai'-ir-bin.
Kal'ōmā, adv. long ago.
Kam'bō, n. an edible grub, or teredo. (This is really a species of wood-boring bivalve mollusc.)
Kan'ka-mūrri, adv. covered.
Kān'nai, n. a spear made from a sapling or reed.
Kang'gangan, n. an alternative name for the laughing jackass. See kakowan.
Kan'yi, n. a large species of wood-boring grub used by the aborigines as food.
Kā'ōūn, n. blood; a. red; like blood.
Kap'pella, n. ring-tailed, or scrub, opossum.
Kar'ara, or **kar'er**, n. white cockatoo. (Of onomatopoeitic origin. See kai-yar.)
Kar'bung, n. hair.
Kar'rai, v. set.
Kar'rai-pūg'gū, adv. well set.
Ker'walli, v. split.
Kil'len, n. moon.
Kil'lalan, n. little girl.
Kik'ka, n. shoulder.
Kin, or **gin** (g hard), n. aboriginal woman. (Generally used as a suffix denoting feminine gender.)
Kin'nen, n. mosquito.
Kin'yungā, n. oyster.
Kip'pa, n. a young male aborigine; a youth.
Kir'ra, n. north.
Kit'tabil'la, a. light.
Kong, or **kung**, n. water.
Kong'-kong, n. egg; skull.
Korē, interj. wonderful!
Kul'kūrri, v. cut.
Kul'gun, n. a road or beaten foot-path.
Kūm'ingūn, n. grandmother.
Kum'bardhū, n. the Moreton Bay, or hoop pine tree.

Yugarabul—English.

- Tel'ngai, n. light (artificial, as of fire).
 Ti'ar, n. teeth.
 Tid'na, n. foot. (This word is a variant of dinna or dhinang.)
 Tig'gerā, n. stomach.
 Tin'chi, n. mangrove.
 Tin'gal, n. fat.
 Ting'gil, n. forehead band made from native dog's tail.
 Ti'ungal, n. pandanus tree.
 Tog'gel, n. back.
 Tō'kō, n. codfish.
 Tug'ulawā, n. the aborigines' name of a property at Bulimba, Brisbane, the translation of which has been given as "heart shaped." This translation is, however, debatable. It is probably derived from dha-gulawa, or tya-gulawa, meaning "place shape of crescent moon."
 Tug'ün, n. sea waves.
 Tūnga, n. brown snake.
 Tul'an, n. battle.
 Tun'būr, n. maggot.
 Tun'gi, n. giant crane.
 Tun'gipin, n. west wind.
 Tun'gain, or tud'nagain, n. lightning.
 Tun'derā, n. breast.
 Tūr'ri, v. eat.
 Turr'ubūl, n. a locality group of the Yugarabul tribe, whose territory included the site of Brisbane. It is probably derived from "Tarau-bul," meaning "people of the stones, i.e. stony place."
 Tūr'wan, n. a male aborigine of the turwan marital class.
 Tū'wai, n. the wedge-tailed eagle.
 Tū-o'ng, n. the koel cuckoo.
 Tya, or dya, or dha, n. earth; ground; place; country. (A contraction of dhagun with the same meaning. It is much used as an affix to a name, indicating "the place of.")
 Tya'-din'na, n. foot-print; track of foot. (L. place of foot.) This word has sometimes been corrupted by translators to "tchidna."
 Tyir'ben, n. bone.
 Wab'balkan, n. a ceremonial noise instrument; a small bull-roarer.
 Wad'eli, or wad'li, n. bad; useless.
 Wāg'gar, or wāggari, n. stone tomahawk.
 Wai'ara, adv. hungry.

Yugarabul—English.

- Wal'liwal'lin garang', n. a long coarse grass.
 Wan'timā, v. rising; going upward.
 War'gūn, n. scrub turkey.
 War'rū-war'rū, n. game with string, like cat's cradle.
 War'ril, n. river; large sheet of water. (Probably a corruption of the English word water.)
 War'rū, n. fence.
 Wī'ari, v. send.
 Win'nam, n. pandanus tree. (Probably derived from the Kabi language. See tiungal.)
 Wir'epi, v. come back.
 Wōbūn, n. mud.
 Wom'ankan, n. night hawk.
 Wud'da, v. give.
 Wu'lū, n. ankle.
 Wug'arpin, n. a species of grass.
 Wur'üng, or wüng, n. leaves.
 Yāgoi, n. bandicoot. (From the Yugumbir language.) See kumang.
 Yak'ka, or yang'sa, n. work; make.
 Yan'man, v. go; walk.
 Yan din'na, v. go on foot.
 Yan'eri, v. want.
 Yār'i, v. speak; say.
 Yār'üng, n. dust; sand; fine gravel; fine dry earth.
 Yār'üng-ti'ber, n. dust of.
 Yāwai, adv. yes.
 Yeb'ri, v. lay it down.
 Yer'an, or yēyā, n. beard.
 Yer'idmou, n. mouth of a bees' nest.
 Yi'lam, n. forehead.
 Yin'nel, n. creek; gully.
 Yir'kan, or yir'an, n. aboriginal woman.
 Yir'in, n. crab.
 Yōw'ar, or yau'ar, n. corroboree; song; v. sing.
 Yug'ai, n. a species of fern.
 Yūg'ar, adv. no; not.
 Yūg'ārī, n. a shellfish; cockle.
 Yu'gāri, v. make. (A corruption of yakkari.)
 Yūingin, n. friend.
 Yūinginpin, n. grandfather.
 Yūg'am, n. a species of scrub vine and its edible bean.
 Yug'arabūl, n. a lingual division or tribe of aborigines whose territory was approximately the watersheds of the Brisbane and Caboolture Rivers. Also the name of the language of the said tribe.

Yugarabul—English.

Kum'ang, n. paddymelon (animal).
Kun'dri, n. a quartz crystal which is believed to have magic properties.
Kud'der, n. bushes; stomach.
Kūn'dū, n. bark of a tree; canoe made of bark.
Kundūr'kan, n. giant crane or native companion.
Kun'nar, or **gan'ar**, a. one.
Kun'man, n. equivalent of darling.
Kun'tan, n. cork-wood tree; shield made of cork-wood.
Kūp'l, n. grey forest opossum.
Kuran', n. Moreton Bay ash-tree.
Kur'bingai, n. the initial man-making or bora ceremony.
Kur'ūman, n. large male kangaroo. (See **guro'man**.)
Kurūm'ba, a. big; many.
Kur'un, or **kur'ōin**, a. black, like charcoal; powdered charcoal.
Kur'il, n. a small native rat, or mouse.
Kur'ugā, a. second (ordinal).
Kūt'chi, n. red pigment; a. red.
Kū'ta, n. small species of native bee; also its honey.
Kut'ta, n. side.
Kū'wir, n. the stone-plover, commonly called curlew.

Māg'il, n. head.
Magil-ku'ba, n. hat. (A coined word, literally head, belonging to.)
Mag'gil or **mog'gil**, n. water lizard.
Mak'ambā, n. belt made of hair.
Mal'lara, n. a male, adult aborigine who has passed through the burul or major man-making ceremony.
Mam'in, n. red cedar tree.
Man'din, n. a fishing net.
Māō'wi, or **mog'wi**, a spirit or ghost.
Map'pi, n. bees' wax.
Mei, n. Moreton Bay chestnut tree, sometimes called bean tree.
Mē'yē, n. dingo or wild dog. (See **mirri**.)
Mi'būr, n. native cat.
Migan, n. a spike.
Miganchan', n. aborigines' name for early Brisbane. (An alternative name is **Mianchan**. The name is derived from **migan chagun**, meaning "place or land shaped like a spike." It refers to the area of land of which the Botanical Gar-

Yugarabul—English.

dens and the Domain forms the point.)
Mil, n. eye; v. to see.
Mil bul'pū, adv. alive.
Mil wad'li, a. blind. (L. eyes bad or useless.)
Mil'lin, a. many; adv. plentiful.
Mil'len küllō, adv. many more.
Mir, n. hole.
Min'ti, n. the smaller honeysuckle tree, also its flower. (*Banksia amula*.)
Mir'bang, n. net for trapping kangaroos.
Mir'ragin, n. stars.
Mir'ri, n. native dog or dingo. (See **mēyē**.)
Mir'rang, n. wife.
Mir'rinbūl, n. telegraphic signals made by hands.
Mir'rin, n. bird.
Mi'rrū, n. wife.
Mog'wi, n. a spirit. (See **maowi**.)
Mog'widhan', n. spirit land; fairy or spiritland tales.
Mōlūm, n. young boy.
Mud'den bud'ela, a. five. (L. three and two.)
Mud'den, a. three.
Mud'har, n. an evil spirit. Name applied to bad white men. A synonym for murderer.
Mud'lō, n. stone.
Mūg'ara, n. thunder.
Muk karā, n. fingers.
Mul'ling, n. log.
Mum'bal, n. thunder. (In a translation in Ridley's "Australian Languages" the word **Mumbal** is used to denote the Supreme Spirit.)
Mūn'gar, n. blue gum tree.
Mun'gūnkūl, n. sister.
Mun'tung, n. net for trapping paddymelons.
Mūr, n. a club used in fighting.
Mūr'ra, n. hand.
Mūr'ri, or **māri**, n. kangaroos.
Mu'rū, n. nose; beak.
Mu'rū-kūtchī, or **mu'rū-ū'tchī**, n. black swan.
Mu'rūn, n. a small throwing stick, used in a game.
Mur'ūn-mur'ūn, n. a game played with **murun**, q.v.
Mur'rumba, a. good.
Mūtyi, n. a ghost or spirit. (See **mogwi**.)

Yugarabul—English.

Nam, adv. there.
 N'am, adv. there, very far off.
 Nai'-i-bür-ra, v. name.
 Nandi'kül, n. mullet.
 Nan'nam, n. a scrub vine, the inner bark of which is used to make twine.
 Nār, n. the black duck.
 Nārring, n. son.
 Nga, conj. and; prep. with; adv. also.
 Ngam'ba, adv. like.
 Ngam'errikür-ra, n. catfish.
 Ngan'da, pron. who.
 Ngar'aōin, adv. thirsty.
 Ngau'-ū, n. wood duck.
 Ngaw'id'inmum, a. eldest.
 Ngōa-nga, n. Moreton Bay fig tree. (*Ficus macrophylla*.)
 Ngub'bing, n. brother.
 Ngū'dūr, n. tea-tree. (*Meloleuca leucadendron*.)
 Ngul'lūn, n. bream. (See walan.)
 Ngung'gūr, n. breast.
 Ngur'rūn, n. neck.
 Ngur'ūin, n. emu. See nguyi.
 Ngūr'rū, n. ghost; shadow; shade.
 Ngu'yi, n. emu.
 Nig'gar, n. periwinkle.
 Nin'dur, or nyin'dur, n. bush leech.
 Niū'gam, n. seashell (*Melo diadema*) used as a water-vessel. Name adapted by the aborigines to the white man's buckets, etc.
 Nōr, n. shape.
 Nūl'a, a. small.
 Num'bai, v. shine.
 Num'bai-pūggū, v. well shine.
 Nun'antgin, n. things.
 Nūr'am, n. wart; pock mark.
 Nūr'ingūn, or nar'ringgūn, n. sister. Feminine of brother. See narring.
 Nūn'nūnūb'bū, n. morning.
 Nūr'ri, n. name.
 Nyam'ūl, n. baby; any very young animal.
 Nyā'nī, v. see; look.
 Nyan'da, n. lagoon; swamp.
 Nyin'dur, n. leech. (See nindur.)
 Nyūt'a, n. an indigenous fig tree. (*Ficus platypoda*.)
 Omūlli, n. breast.
 Pai'abūn, n. dream.
 Pam'irrikir'ri, n. sea.
 Pan'ka, n. black flying squirrel.
 Pid'na, or pinang, n. ear.

Yugarabul—English.

Pik'ki, n. palm tree, now commonly called pikkibean.
 Pik'ki, n. water vessel made from the flower sheath of the pikki.
 Pil'ar, n. long and heavy spear made of hard wood.
 Pil'ba, n. butcher bird. (Probably adopted from the Kabi language.)
 Pil'len, n. parrot.
 Pin'ang-wad'eli, n. blind. (L. eyes bad or useless.)
 Pir', n. parrot (Green-leek).
 Pō'ai, n. shark.
 Pū'i, v. breathe.
 Pū'yō, or būyū, n. shin.
 Pun'ba, n. tailor fish.
 Pun'man, v. draw out.
 Pun'man-gil'len, v. separate.
 Pūr'gan-pal'lam, n. yellow colouring matter obtained from a species of fungus; the fungus from which the colour is obtained.
 Pur'rū, a. a ball used in play.
 Pur'rū-pur'rū, n. a game played with a ball.
 Tab'bil, n. water.
 Tab'bil-ban, n. salt water. (L. water bitter or unfit to drink.)
 Tab'bilpūr'ra, or tab'bilpal'la, n. brush box tree.
 Tab'eri, or dha'beri, n. a club or nulla.
 Tag'gan, or tārgan, n. a spirit which is supposed to put crystals into streams; a crystal which is supposed to have magic properties; the spirit of the rainbow.
 Tāgō, or dhāgō, adv. altogether; complete.
 Tā'gūn, n. eel.
 Tai'gan, n. a scrub vine, commonly called lawyer vine.
 Tal'labil'la, n. outlaw; v. to outlaw.
 Tal'ōbilla, n. porpoise.
 Tam'bil, a. blunt.
 Tam'bil-tam'bil, n. a game played with blunt spears.
 Tam'būr, n. mouth.
 Tan'dur, n. narrow-leaved iron-bark tree.
 Tang'gūl, n. a plant used for stupifying fish.
 Tan'gūr, n. knife made of stone.
 Tan'mūrrin, n. ant-hill.
 Tārm, n. a wild yam.
 Tar'rang, or dher'ang, n. thigh.

Yugarabul—English.

Yul'la, a. first (ordinal).
 Yüm'ma, n. arm; humerus.
 Yun'gün, n. dugong.
 Yun'gür, n. south.
 Yun'pang, adv. afar.
 Yüp'par, n. bucket. (A coined word.)
 Yur'a, n. the spotted gum tree.

Yugarabul—English.

Yurong', n. rain.
 Yū'ral, n. a scrub vine used by the
 aborigines as a rope for climbing
 purposes, etc.
 Yur'adun'ga, v. swim.
 Yur'umkin, n. girl.

DECLENSION OF A NOUN OF THE YUGARABUL LANGUAGE.

Adapted from the work of the Rev. W. Ridley.

In the noun here declined, which Dr. Ridley gives the spelling of "dug-gai," the initial digraph dh is used in place of d, as being nearer to the aboriginal rendering. The word dhuggai really means the ghost of an aborigine, and was the appellation which the aborigines applied to the first white man that was seen by them in South Queensland, whom they believed to be the ghost of a black man. This name for the white man was retained by the natives for some years, and, on account of the difficult pronunciation of the digraph above mentioned, many white people pronounced it juggai, or jaggai.

DECLENSION.

Dhuggai—a man.

Nom. simple, dhuggai.
 Nom. agent, dhuggai-du (du signifies agency).
 Gen., dhuggai-nubbu (of a man).
 Dat., dhuggai-nu (for or to a man).
 Acc., dhuggai-na (a man).
 Ablative, dhuggai-buddi (with a man).
 Ablative, dhuggai-ti (at a man).
 Ablative, dhuggai-da (from a man).

Dhuggai-tin—men, people.

Regarding the word dhuggai, it is interesting to note that this word was common to the languages of the aborigines of the Brisbane and Logan River watersheds, and to those of the southern Darling Downs, and from it the word "Jackaroo" was derived. The first white men seen in South Queensland were believed by the aborigines to be ghosts of black men, and the appellation dhuggai came into common use to denote a white man. The first white men who explored the Logan River and Darling Downs districts were called by them dhuggai-iū (dhuggai-ee-oo, spoken quickly), which the white people promptly, on account of the difficulty of pronouncing the initial digraph, converted to Jackaroo.

ENGLISH—WAKKA and WAKKA—ENGLISH.

English—Wakka.

About, concerning, -nga; -wan'gi; -an'gi. (Qualifying suffixes.)
 Active, a. pi'rīma.
 Apple box tree, n. nyan'kūr.
 Ant, small black, n. ba'rōam.
 Ant, small black, n. king.
 Ant, green headed, n. mun'dhur.
 Ant, jumper, n. beng'ga.
 Ant, white, termite, n. kōn'or.
 And, conj. nga; gunā'.
 Ankle, n. wu'lū.
 Animal, generic, n. nīy'ang.
 Anus, n. nūl'la.
 Armpit, n. wam'gir.
 Arm, n. kin'ning.
 Ash-tree, red, n. du'nanyā.
 Baby, n. nyū'nī-nyū'nī.
 Back, n. bu'rūm; dhē.
 Back, at, or on the, adv. bur'ūmnā'.
 Back, adv. bī'yan.
 Bad, a. yū'weng.
 Bag, dillie, n. dil'lem; dem.
 Bandicoot, n. bīn'ur; bōa'ndh.
 Bald, a. bal'an (L. a treeless flat); dun'da; dhū'lan.
 Bark, of a tree, n. kūn'dū; gūn'dū.
 Beard, n. yik'kī.
 Bear, native, n. gō'ala.
 Bed, n. dhā; chā. (Same as ground or earth.)
 Bee, grey, native, n. goi'yē; kē.
 Bee, dark coloured, native, n. kūt'a.
 Behind, n. biy'an.
 Belly, n. mū.
 Big, a. dan'dī.
 Bird, generic, n. jūi': kun'yir.
 Black, a. mul'lū; wur'ūwīa.
 Black, a. nguīn'-nguīn'. (Like charcoal, p.v.)
 Bloodwood tree, red, n. gūd'en. (Eucalyptus corymbosa.)
 Bloodwood tree, white, n. gū'ūnya. (Eucalyptus brachycarpum.)
 Blood, n. dīr.
 Boil, tumour, n. dhel'an.
 Blind, a. ma guīn. (L. eyes wanting.)
 Bone, a. gī'ra.
 Boomerang, n. bur'an.
 Bottle tree, n. bun'ger.
 Box-tree, grey, n. tū'tūrī.
 Box-tree, gum-topped, n. wur'gon.
 Boy, n. ba'rūng-ba'rūng.

English—Wakka.

Break, v. kūmngangē.
 Bring, v. barī': bari'ngē.
 Brimful, adv. tam'bur ngō'man.
 Brother, elder, n. tyal'yā.
 Brother, younger, n. chū'an; tyū'an.
 Breast, woman's, n. nga'mūng; a'mūng.
 Bush, forest, n. bam.
 Buttocks, n. mun'di.
 By-and-bye, adv. dyū'ang.
 Camp, n. mar'on. (L. place of cooking and heating.)
 Camp, v. yun'an. (L. lie down.)
 Care, v. gōw'oin.
 Carry, v. ngor'ondā.
 Carpet snake, n. bū'yī.
 Cat, native, n. in'dyin.
 Catfish, freshwater, n. bālā.
 Ceratodus, lungfish, n. dhil'bvain.
 Charcoal, n. nguīn.
 Chest, n. tun'dar.
 Chin, n. yik'ka.
 Child, n. nyū'nī.
 Clay, white, for painting, n. mur'un.
 Claw, n. dhi'nang.
 Climb, n. way'ima; wā (contraction of wayima).
 Club, heavy, for fighting, n. mūr.
 Club, n. dhab'ber; jab'ber.
 Cold, n. ngyar'rō.
 Come, v. ba.
 Come, a dog-call, It, it, it,; Idh, idh, idh.
 Constellation, n. mūr'rangan.
 Cook, v. ngwau.
 Cray-fish, n. yil.
 Crane, giant, or native companion, n. māg'uī.
 Crane, n. yil'ithī. (Probably a contraction of yil'-i-dhau, i.e. crayfish-eater.)
 Creek, n. kir'ar.
 Crop, of a bird, n. nong.
 Crooked, a. war'ūin.
 Cross cuts, on chest, n. wang'au wul'lam.
 Crow, n. Wā-wā.
 Cut across, v. wan'gau wul'la.
 Cut open, wul'la.
 Daughter, n. dor'anawan.
 Darkness, n. nguīn'gun.

English—Wakka.

Daylight, n. git'tī.
 Daytime, n. git'tī; jigamba. (L. sun-time.)
 Dawn, n. git'tibā. (L. light come.)
 Dead, a. bwan'gai; bŭt'ir.
 Death-adder, n. mun'um.
 Desist, v. won'ya.
 Dog, domesticated, n. bŭg'in; bŭg'in kūnanbōman. (L. tame dog.)
 Dog, native, n. wat'ya.
 Doubt, expression of, yam'ga. (Sometimes a suffix implying doubt as in the word wenyamba, a contraction of wen'ya-yam'ba, meaning where-ever.)
 Duck, black, n. ngyim; nar.
 Duck, wood, n. mō'nār'ūng'. (Onomatopoeic name.)
 Drink, v. dhau (same as eat).
 Dusky, a. mul'lū.
 Eagle, wedge-tailed, or eagle-hawk, n. ngai'yil.
 Ear, n. pin'ang.
 Eat, v. dhau. See drink.
 Edge, n. dai'ndan.
 Egg, n. mōa'; ngō'a.
 Elbow, n. kul'ūmūr.
 Empty, adv. nŭlla.
 Emu, n. nguī.
 Evil, a. yŭ'weng.
 Exchange, v. wun'jau.
 Eye, n. ma.
 Eyebrow, n. dhi'pin.
 Eyelash, n. buel-buel.
 Face, n. ngwar.
 Fall, v. yir'angē.
 Father, n. bābū.
 Fat, n. mem.
 Fence, n. war'rū-war'rū. (A coined word, for its derivation see war'rū-war'rū.)
 Finger-nail, n. gil'līn.
 Fire, n. kuī'yŭm.
 Fish, generic, n. un'da; un'dia. (Contractions of ngan'dikal, through andī'kal, meaning mullet.)
 Flat, small plain, n. wān; wen.
 Fog, n. kuang.
 Food, n. gēl; gŭyŭr.
 Food, tabu to minors, n. dhi'ran.
 Foot, n. dhin'ang; chin'ang.
 Fool, n. wān'gin.
 Forest, n. bam.
 Frightened, adv. bon'kanga'.

English—Wakka.

Gammon, pretense, n. gut'tangī.
 Ghost, n. ngul. (L. a shadow.)
 Give, v. wam'ga; wiy'a.
 Go, v. yan'gō; v. imp. yan'nā.
 Grandfather, paternal, n. mē-ī.
 Grandfather, maternal, n. ngat'iyā.
 Grandmother, paternal, n. wai'yŭ.
 Grandmother, maternal, n. bui'ya.
 Grasp, v. kŭl'bathin.
 Grass, any succulent, n. bān.
 Grass, bladed, n. bar'ail.
 Grass-tree, n. dhak'ka.
 Hair, n. gam.
 Hailstorm, n. mo-ar.
 Halfcaste, n. dhi'kuī.
 Hand, n. nā.
 Hat, n. pi'nga. (A coined word, for derivation see pi'nga.)
 Hawk, species, n. kur'ia.
 He, pron. mon'na.
 Head, n. mau.
 Head-dress, n. gil'uran.
 Heart, n. tū.
 Heavy, adv. tar'ing.
 Hie! (a hailing call), Ngāra; Nāra.
 Hill, n. bōyēr.
 Him, pron. mon'na.
 Hip, n. mun'.
 How, adv. win'yuraman.
 How is it, interrog. Wan'daraiyū.
 Hole, n. nŭlla.
 Honey, of grey bee, n. goi'yī.
 Honey, of dark bee, n. kutya.
 House, n. kūn'dū. (Referring to hut made of bark.)
 Hungry, adv. dhŭr'ri.
 Husband, n. nyom.
 Hut, n. bar'rū; kūn'dū.
 I, pron. ngia.
 Iguana, laced monitor, n. chŭn'ban; dhŭn'ban.
 Iguana, ground, n. mar'ūn.
 Intestines, n. gun'ang.
 Ironbark tree, narrow-leaved, n. bai'-ī.
 Ironbark tree, broad-leaved, n. kēg'ēr.
 Ironwood tree (scrub box tree), n. buarn'gan. (Myrtus hillii.)
 It, pron. yōa.
 Jumper ant, n. beng'ga.
 Kangaroo, large male, korō'man.
 Kangaroo rat, n. bar'rūnga.
 Kill, n. bum'jinga.

English—Wakka.

Knee, n. bōn.
Knife, of quartz splinter, n. kung'-kam.
Know, v. bī'yangā.

Language, n. giy'am.
Laughing jackass, bird, n. kug'ārkā; kō'-ārkā.
Log, n. dha'dhū. (L. a contraction of dau'wa dhū, meaning "withered tree.")
Loins, n. nga'nam; kan'am.
Long, a. gwin'gī.
Look, v. nyā; nūk'an.
Louse, n. mun'yū.
Lie, tell an untruth, v. nyūl'abai.
Lie, recline, v. yun'awā.
Light, make a light; kindle, v. yang'-ga-wī'im.
Light, artificial, n. wī'im. (A corruption of kui'yūm, literally "fire.")
Light, in weight, adv. kūr'a-kūr'a.
Lightning, n. mūr'ra.
Lime-tree, native, also its fruit, n. tār'ūm.
Lips, n. tam'bur.
Live, v. mīl ngyin'angā.

Mad, a. kang'garin.
Make, v. yang'ga.
Man, white, n. mai'-l. (Contraction of motyi, a spirit or ghost.)
Man, adult aborigine, n. jāl; dhāl; tyan; dhan.
Man, young, n. kip'ar.
Man, of Wakka tribe, n. mur'an.
Man-making ceremony, n. kip'ar-yang'ga. (L. man make.) This ceremony is commonly known to white people as "bora," which term is, however, an introduced word.
Marry, n. bin'da.
Me, pron. ngan'ya.
Milk, n. nga'mūng; a'mūng.
Mine, pron. ngārī.
Minus, adv. guin.
Mist, n. kuang; dhūm. (See rain and smoke.)
Moon, n. gūlawā.
Morning, n. ngur'ūin. (L. daylight.)
Mosquito, n. mūngī.
Mountain, n. bōyēr gwin'gē. (Tall hill.)
Mountain ridge, n. bur'um. (L. a back.)
Mouth, n. dham'bur.

English—Wakka.

Neck, n. bougūr.
Neck, nape of, n. wan'dār.

One, adv. kār'būin.
Owl, mopoke, n. ku'gū.

Paddymelon, a marsupial, n. bin'ur; bōa'ndh.
Pelican, n. jūng'ara.
Penis, n. dhun; du'kar.
Perhaps, adv. yam'ba.
Pigeon, wonga, n. wung.
Pine tree, hoop, n. kun'am; gun'am.
Pine tree, bunya, n. būn'yī; bānyī.
Poll, of head, n. mau.

Quick, adv. chūindō; pir'imā.
Quiet, a. kūnan.

Rain, n. kuwong'; kuāng.
Rainbow, n. gyau'war.
Raspberry, wild, n. mun'umu'nomba.
Rat kangaroo, n. barrūngā.
Recline, lie down, v. yun'auwa.
Red, adv. kwin-kwin; kwīr.
Remember, v. pin'angbā.
Run, v. jāa.
Run, to make, n. jāa-nai.

See, v. nyā; nākan.
Scrub, jungle, n. kōwa.
Side, this, n. kār'anginī.
Side, other, n. māranginī.
Shadow, n. won'ingī; ngul.
She, pron. yōa.
Shield, n. gūmeri; yā-ōūr.
Short, a. chūngga.
Shoulder, n. wal'il.
Sing, v. yau'ar.
Sing, in chorus, v. yau'ar-yau'ar kun'dama'.
Sick, a. chan'gō.
Sinew, n. kia'ng.
Sit, v. nyen'a.
Smoke, n. dhūm; jūm.
Snake, generic, n. yū'win.
Snake, carpet, n. bū'yī.
Snake, black, n. mullū.
Snake, death-adder, mun'um.
Skin, n. parū'-parū'.
Sleep, v. buandō yun'auwā. (L. sleep lying down.)
Slow, a. jāla.
Speak, v. yāyau.
Spear, wooden, n. bi'lar; chūiyā.
Spear, reed, n. tāl'a-tāl'a.
Stand, v. ban'gē.

English—Wakka.

Stars, constellations, n. mur'rungan.
 Star, n. kū'ī.
 Stone, n. dai; dūk'il.
 Stone plover, curlew, n. kū'wīr.
 Stinging tree, n. bir'rī.
 Stomach, n. noung.
 Straight, a. dhur'un.
 Stupid, a. nūl'lawā.
 Sun, n. Jig'am.
 Supreme Spirit, n. Bir'a.
 Swamp, n. yid'ding.
 Sweet, a. gēg'ar; gē'-ar.
 Tail, n. dhun.
 Tame, a. kūn'an.
 Teeth, n. dī'ang.
 Tell, v. yā.
 Testes, n. bu'rū.
 Their, pron. gon'nā.
 Thigh, n. tyon'gār.
 Think, v. biyanggā.
 Thirsty, a. gung'gi; gung'berō.
 This way, adv. yēa'mā.
 Tired, adv. kī'ang bwān'gai. (Muscles dead.)
 To-day, n. tōr'ō; gil'imba.
 To-morrow, n. dōm'ō; ngui'nī-ngui'nī.
 Tomahawk, n. mūy'ūm.
 Tongue, n. tum'an.

English—Wakka.

Tree, n. dhū.
 Turkey bustard, n. kāg'orā.
 Turkey, scrub, n. wōw'an.
 Two, a. boiy'ō.
 Two, a. boiy'ō.
 Unafraid, adv. wā bong'kangā.
 Urine, n. kāb'ur.
 Wallaby, male, n. wūn'gun.
 Wallaby, female, n. wai'ya.
 Walk, v. yan; yan'gō.
 Want, v. wan'dhuraman. (Used as a phrase, "I want you.")
 Wanting, minus, adv. guin.
 Water-rail, n. tyon'onggīr.
 We, pron. ngāringā.
 Weak, adv. bub'ūr; dhūr'angā.
 When, at what time, adv. wen'yuāla.
 Where-ever, adv. wen'yambā. (Contraction of wenyā-yamba.)
 White, a. wār'wār'.
 White ant, termite, n. kon'or.
 Without, adv. guin.
 Wonga pigeon, n. wung.
 Worm, n. jīm.
 Yes, adv. yau'ai; yau.
 You, pron. ngin.

Wakka—English.

A'mūng, or nga'mūng, n. woman's breast; milk.
 Bā, v. come.
 Bā-āl, a. angry.
 Bai'ī, n. narrow-leaved iron-bark tree. (Eucalyptus crebra.)
 Bai'yaman, v. kill; hit; strike.
 Bālā, n. fresh-water cat-fish.
 Bal'an, n. a treeless flat; a. bald.
 Bān'gē, v. stand; be.
 Bam, n. bush or forest.
 Ban, n. any succulent grass.
 Bar'ail, n. bladed grass. (Imperata arundinacea.)
 Bari', v. bring.
 Bari'ngā, v. bring; fetch.
 Bār'ōam, n. a small black ant.
 Bār'rū, n. hut.
 Bar'ang bar'ang, n. boy.
 Bār'rūnggā, n. rat kangaroo.
 Bēl, n. cloud.

Wakka—English.

Beng'ga, jumper ant.
 Bil'ar, n. a wooden spear.
 Bim'ba, n. neck.
 Bim'barā, n. ornamental or distinguishing scars.
 Bin'ang, or pin'ang, n. ear.
 Bin'angbā, n. remember.
 Bin'da, v. marry.
 Bin'ur, n. bandicoot. (See boandh.)
 Bir'a, n. Supreme Spirit.
 Biy'an, adv. behind.
 Biy'angga, v. know; think.
 Bōandh, n. bandicoot. (See binur.)
 Boi'yē, v. die.
 Boi'yō, a. two.
 Bon'kangā, adv. frightened.
 Bōt'ang, n. shoulder-blade.
 Bov'arin, n. female aborigine.
 Böyer, n. hill.
 Böyer gwin'gi, n. mountain. (L. tall hill.)

Wakka—English.

Buan'dō yūnauwā, v. sleep. (L. sleep, lie down.)
 Buarn'gan, n. scrub ironwood. (Myrtus Hillii.)
 Bu'būr, a. weak.
 Buel-buel, n. eyelash.
 Bug'ūr, n. neck.
 Būiy'a, n. grandmother, maternal.
 Būgin kūn'angaman, n. domesticated dog.
 Būk'kerumbil, n. rope.
 Bum'bē, v. hit; kill; fight.
 Bum'bin, n. wrist.
 Bum'jingā, v. kill.
 Bun'ger, n. bottle tree. (Brachychiton.)
 Bun'pī, n. bag.
 Bun'ōūr, n. ibis.
 Buran', n. wind.
 Bur'an, n. boomerang.
 Būr'ri, n. stinging tree. (Laportea gigas.)
 Bu'rū, n. testes.
 Bur'um, n. back; mountain ridge.
 Bur'umnā, adv. on the back.
 Būtir, adv. dead.
 Bu'yū, lower leg; shin.
 Bu'yī, n. capet snake.
 Bwan'gai, adv. dead.
 Chā, or dhā, n. country; place; the ground. (Contraction of chagun or dhagun.)
 Chaun, n. country; place. (Contraction of chagun.)
 Chak'ka, or dhakka, n. grass tree. (Xanthorrhoea arberia.)
 Chan'gō, adv. sick.
 Chi'nang, or dhi'nang, n. foot; claw.
 Chōrō, n. black cockatoo.
 Chōr'ōin, n. a marital class title, male.
 Chōr'ōingan, n. a feminine marital class title.
 Chu'an, n. younger brother.
 Chūindō, adv. quick.
 Chū'iyā, n. a wooden spear.
 Chūn'ban, n. iguana; laced monitor. (Varanus varians.)
 Chūng'ga, a. short.
 Dai, n. stone.
 Dai'-ā, n. lump; hard swelling.
 Dai'ndan, n. edge.
 Dam'mar, n. fishing net.
 Dan'dī, a. big; adv. very.
 Dēm, n. dillie bag. (Contraction of dillam.)

Wakka—English.

Dhā, or chā, n. country; place; bed.
 Dhār'ra, n. black cockatoo. (Variant of choro.)
 Dhan, or tyan, n. adult male aborigine.
 Dhau, v. eat; drink.
 Dhē, n. back.
 Dhe'lan, n. boil; tumour.
 Dhi'kuī, n. half-caste.
 Dhi'ing, n. white.
 Dhi'l'vain, or dhi'l'bvain, n. ceratodus or lung-fish. (Neo-ceratodus Forsterii.)
 Dhi'nang, n. foot; claw.
 Dhi'pin, n. eye-brow.
 Dhir'an, n. food which is tabu to minors.
 Dhō'ār, or jō'ār, n. the grey forest opossum.
 Dhun, n. tail; penis. See also dukar.
 Dhu'ranga, n. weak.
 Dhūrri, a. hungry. (Variant of dhau-ri, sometimes corrupted to toroi.)
 Dia'ng, n. teeth.
 Dil'lam, n. bag, of woven hair or grass.
 Ding, n. fly.
 Dir, n. blood.
 Diy'a, v. swell.
 Dōm'ō, n. to-morrow.
 Dōr'angan, n. daughter.
 Dō'rō, n. to-day.
 Dū'kār, n. penis. (See dhun.)
 Dun'da, a. bald. (See balan.)
 Dun'gir, n. creek.
 Dūk'il, n. stone; rocks.
 Dun'dūr, n. large edible gr' b.
 Dun'ga, v. watch.
 Dūin'yī, n. base.
 Dun'anga n. red ash tree. (Alphitonia excelsa.)
 Gam, n. hair. (In the Kabi language this word refers to the head or poll.)
 Gēg'ār, or gē'-ār, a. sweet in flavour.
 Gēl, n. food.
 Gil'lin, n. finger-nail.
 Gil'uran, n. ornamental head-dress made of dog's skin.
 Gil'imbā, n. to-day.
 Gin (g hard), n. aboriginal woman. (Commonly, a feminine suffix.)
 Gir'a, n. bone.
 Git'ti, n. daylight; daytime.

Wakka—English.

Kun'ang, n. dung. See gunang.
 Kūn'an, a. tame; quiet.
 Kun'bir, n. breath.
 Kūn'dū, n. bark of a tree; hut; house.
 See gundu.
 Kun'dūn, n. younger sister.
 Kun'gkam, n. knife made of quartz splinter.
 Kūr'a-kūr'a, a. light in weight.
 Kur'ia, n. a species of hawk.
 Kūr'rawang, n. scrub magpie or pied crow. (*Strepera graculina*.)
 Kūr'rūi, n. cloud.
 Kut'ya, n. dark coloured bee; also its honey.
 Kū'wir, n. stone plover. (Commonly known as curlew.)
 Kuong, n. rain. See kuang.
 Kwin-kwin, a. red.
 Kwir, a. red.

Mā, n. eye.
 Mā guin, a. blind. (L. eyes wanting.)
 Mai'bin, n. grandfather, paternal.
 Mai'-i, n. white man. (Abbreviation of motyi, meaning a ghost.)
 Mag'ui, n. native companion or giant crane.
 Mal'ang, n. an evil spirit.
 Mā'rē, a. hot; v. to heat; to cook.
 Man'burar, n. blue gum tree. (*Eucalyptus maculata*.)
 Mar'angini, n. other side.
 Mār'ōn, n. camping place. (L. place of heating or cooking.)
 Mār'ūn, n. the ground iguana.
 Mau, n. head.
 Mēm, n. fat.
 Mī, or mī'a, n. nose; beak.
 Mī-kwin, n. black swan. (L. red beak.) Alternative name is kūlōin.
 Mil'ngyin'angā, v. live.
 Mō'ār, n. hailstorm.
 Mōa', n. egg. See ngoa.
 Mōn'ā'rūng, n. wood duck.
 Mon'dhur, n. green headed ant.
 Mon'na, pron. he; him.
 Mū, n. belly.
 Mun, n. hip.
 Mun'dū, n. buttocks.
 Mūngī, n. mosquito.
 Mun'um, n. death-adder.
 Mūnumūnumbā, n. wild raspberry.
 Mul'lū, n. black snake; a. black; dusky.
 Mur'an, n. male adult of the Wakka tribe.

Wakka—English.

Mur'ūn, n. white clay, used for painting.
 Mūr'rūngan, n. star clusters; constellation.
 Mun'yū, n. louse.
 Mūr, n. a fighting club.
 Mūy'ūm, n. tomahawk.

Na, n. hand; fingers.
 Nāk'an, or Nyā'kan, v. look.
 Nan'gō, interrogative, why.
 Nan'kūr, or nya'nkūr, n. native apple or apple-box tree.
 Ngā'ra, or Ngā'ra, or Ār'a, interj. calling attention, Ho! Hey!
 Nga, conj. and; with. (As a suffix -nga denotes condition of, or possession.)
 Ngai'nga, pron. we.
 Ngai'yil, n. wedge-tailed eagle.
 Nga'man, n. loins; hips.
 Nga'mung, n. milk; woman's breast.
 Ngan'dē, n. mullet. (Contraction of ngandikul.)
 Ngan'unda, pron. who.
 Ngan'ya, pron. me.
 Nga'ri, pron. mine.
 Ngar'ia, pron. us.
 Ngar'inga, pron. we.
 Ngat'iya, n. grandfather (paternal).
 Ngī'a, pron. I.
 Ngīn, pron. you.
 Ngōa, n. egg.
 Ngor'onda, v. carry.
 Ngui, n. emu.
 Nguin, n. charcoal.
 Nguin-nguin, n. black, i.e. like charcoal.
 Ngul, n. shadow.
 Ngu'nar, n. sky; day.
 Ngu'nō, n. yesterday.
 Ngungun, n. darkness.
 Ngu'ni-nguni, n. to-morrow.
 Ngun'ya, pron. acc. me.
 Ngyim, n. black duck.
 Ngyin'am, v. sit.
 Ngyar'rō, a. cold.
 Ngwar, n. face.
 Ngwau, v. cook.
 Nī'yang, n. animal (generic).
 Noun, n. stomach; crop of a bird.
 Nūl'la, n. hole; inside; anus; a. empty.
 Nūl'lawā, a. stupid.
 Nya'ndi, pron. what.
 Nyom, n. husband.
 Nyom'gan, n. wife.

Wakka—English.

- Git'tibē, n. daylight; dawn. (L. daylight come.)
 Gi'yam, n. word; language.
 Gō'būng, n. frog.
 Goi'yī, n. light coloured bee and its honey.
 Gona', or nga, conj. with; and. (Sometimes used as a suffix denoting condition, or likeness, to the object to which the root relates.)
 Gon'nā, pron. their.
 Gō'wain, v. care.
 Gōw'ōin'gau, v. have.
 Gūden, v. red blood-wood tree. (Eucalyptus corymbosa.)
 Guin, adv. wanting; without; minus.
 Gul'la, or Gōal'la,
 Gūlāwā, n. Moon.
 Gung, n. water.
 Gung'berō, n. thirsty.
 Gūndū, or kūndū, n. bark of a tree; hut made of bark; canoe made of bark.
 Gūmerī, n. shield made of soft wood; Corkwood or bat tree. (Erythrina vespertilio.)
 Gun'ang, n. dung; intestines; organs of the abdominal cavity
 Gun-gun, n. collar-bone.
 Gūr'anga, n. war spear.
 Gur'el, n. black snake.
 Gut'tangi, n. gammon; pretense.
 Gū'ūnyā, n. white blood-wood tree. (Eucalyptus brachycarpum.)
 Gu'yūr, n. food.
 Gwīn'gī, a. long; tall.
 Gyau'wār, n. rainbow.
- In'dyin, n. cat.
 It, it, it, or Idh, idh, idh, exclam. a dog call.
- Jab'ber, n. a wooden club or nulla.
 Jāl, n. man, aboriginal.
 Jālā, adv. slow.
 Jī'a, v. run.
 Jī'a-nai, v. make run.
 Jig'am, n. the Sun.
 Jig'ambā, n. daytime.
 Jim, n. worm.
 Jū'i, n. bird.
 Jūn'gara, n. pelican.
 Jur'oi, adv. hungry. (Variant of durri and dhauri.)
- Kāb'arin, a. small.
 Kāb'ūr, n. urine.

Wakka—English.

- Ka'būin, a. one.
 Kai'am, a. wild. (Compare with the Kabi word kārūm.)
 Ki'ang, n. sinew.
 Kia'ng bwan'gē nu'runbē, adv. tired. (L. muscles dead.)
 Kag'arā, n. the laughing jackass. (Dacelo gigas.)
 Kang'gorin, a. mad.
 Kan'im, n. loins; hips.
 Kār'ingini, adv. this side.
 Kē, n. grey coloured bee; the goiyi, q.v.
 Kēr, n. white cockatoo.
 Ke'ger, n. the broad-leaved or silver-leaved iron-bark tree. (Eucalyptus melanphloia.)
 King, n. small black ant.
 Kin'ning, n. fore-arm.
 Kip'ar, n. young man (aboriginal). An initiate of the man-making ceremony is usually so-called.
 Kip'ar-yang'ga, v. man-making ceremony in which youths are initiated to the status of manhood, commonly known by the introduced word bora.
 Kir'ar, n. creek.
 Kō'ārka, or kug'arka, n. alternative name of the laughing jackass. (See also kagora.)
 Kom'gari, n. bottom.
 Kon'or, n. white ant; termite.
 Korō'man, or goroman, n. large male kangaroo.
 Kor'omda, a. three.
 Kōw'a, n. scrub; jungle.
 Ku'aba, n. and adv. by the fire; at the camp. (Contraction of kuiyumba.)
 Kuāng, n. mist; fog; rain.
 Kuī'yūm, n. fire.
 Kul'bathin, v. clasp.
 Kul'im, n. a little brown mouse.
 Kul'ōin, n. black swan.
 Kul'ūmbūl, n. edge; point.
 Kūg'i, n. star.
 Kūm'mī, n. a personal relative. This word has, by different translators, been applied to so many different relatives, both male and female, that it is doubtful as to its true meaning. It probably relates to one who is related only as a member of a particular marital class.
 Kūmngangē, v. break.
 Kun'am, v. hoop pine tree. (Araucaria Cunninghamii.)

Wakka—English.

Nyū'mi-nyū'ni, n. baby.
 Nyu'labai, v. lie; speak falsely.

Paru'-paru', n. skin; bark.
 Pin'ang, n. ear.
 Pin'angbā, v. remember.
 Pin'ang guin, a. deaf. (L. ears or hearing wanting.)
 Pi'nga, n. hat (a coined word which may have originated thus: The flower sheath of the pikki palm tree was used by the natives to hold water, and the word pikki, contracted to pi-i (vide note 5), was used as a name for the white man's bucket, and the hats of the white men somewhat resembling inverted buckets; the natives called them pi-nga, i.e. like a bucket).
 Pir'ima, a. quick; active.

Tāl'a-tāl'a, n. a reed spear.
 Tam'bur, n. lip.
 Tam'bur ngō'man, adv. brimful. (Full to the lip.)
 Tar'ing, a. strong.
 Tar'ūm, n. wild lime tree.
 Tū, n. heart.
 Tūkil, or dūgil, n. stone; rock.
 Tu'man, n. tongues.
 Tun'dur, n. chest.
 Tū'tūri, n. box tree.
 Tyā'lyā, n. elder brother.
 Tyon'gar, n. thigh.
 Tyon'onggir, n. water-rail.

Ūn'dia, n. fish (generic).

Wa, v. climb. (An abbreviation of wayima, q.v.)
 Wā'-wā, n. crow.
 Wā! Wā! interj. an expression of anger.
 Wāk'ka, n. name of a lingual division of aboriginals and of its language.
 Wāk'ka, adv. no; nothing; nowhere.
 Wāk'ka bon'ka-nga, a. brave. (L. not afraid.)
 Wai'āla, n. black cockatoo.
 Wai'ya, n. wallaby, female.
 Wai'yu, n. grandmother (paternal).
 Wal'lil, n. shoulder.
 Wām'ga, v. give.
 Wām'gir, n. armpit.

Wakka—English.

Wān, n. a flat or level piece of ground; a plain.
 Wāndar, n. nape of neck.
 Wan'daraiyu, interj. How is it?
 Wan'dhuraman, v. want (a word used in the phrase "I want you.")
 Wān'gau, adv. across.
 Wān'gau-wān'gau, adv. crossing place.
 Wān'gau wu'lam, v. to cut across; n. ornamental scars across the chest. (L. cross cuts.)
 Wān'gi, or āngi, inflection indicating about or referring to.
 Wān'gin, n. fool.
 Wat'ya, n. wild dog.
 Wāng'ga, n. cheek (of face).
 Wārrū, n. fence. (Derived from the aborigines' idea that the dog-leg fences of the early settlers resembled the figures in the native children's game warru-warru which resembled a white child's game of cat's cradle.)
 Wār'rū-wār'rū, n. an aborigines' game of cat's cradle.
 Wār'uin, a. crooked.
 Wār'wār, a. white.
 Way'ima, v. lift; adv. rising.
 Wen'yamba, adv. where-ever.
 Wen'yōwō'la, adv. when; at what time.
 Wen'yuāla, adv. when.
 Wen'yū, adv. where.
 Win'yuraman, interrogative. How?
 Wit'dongar, adv. left handed.
 Wi'ya, v. give.
 Wūn'gūn, n. wallaby (male).
 Won'ingī, n. shadow.
 Won'ya, v. desist.
 Wōw'an, n. the scrub turkey.
 Wung, n. wonga pigeon.
 Wū'lū, n. uncle.
 Wū'lam, v. and n. cut.
 Wūn'jau, v. exchange.
 Wūr'gan, n. box tree. (Eucalyptus hemiphloia.)
 Wurūwia, a. black.

Ya, n. tell.
 Yam'ga, adv. perhaps; expression of doubt.
 Yan, v. go; walk.
 Yan'gō v. go; go to.
 Yan'andi, v. going. (Used as a phrase "Here I go," equivalent to English "Goodbye.")

Wakka—English.

Yāour, n. a large shield.
Yangga wi-im, v. make a light or fire.
(Contraction of yangga kuiyum.
L. make fire.)
Yau, adv. yes.
Yau'ai, adv. sing.
Yau'ar-yau'ar kun'damā, v. sing in
chorus; corroborate.
Yēama, adv. this way.
Yid'ding, n. swamp.
Yik'ka, n. chin.

Wakka—English.

Yik'ki, n. beard.
Yil, n. crayfish.
Yil'ithi, n. heron.
Yi rangē, v. fall.
Yōa, pron. he; she; it.
Yun'an, v. camp.
Yun'awā, v. lie; recline; camp.
Yūr'imbār, n. crossing place.
Yūweng, a. bad; evil; wrong.
Yūwin, n. snake (generic).

SOME NOTES ON THE MANNERS AND CUSTOMS OF THE ABORIGINES OF SOUTH EAST QUEENSLAND.

I would mention here my first encounter with an aborigine, for the reason that it occurred at a date at which, in that locality at least, he would never again be seen in his pristine, stone age condition.

In 1876 my father, mother and family arrived in Queensland, and joined my uncle, who, within recent years had selected property on the Mary River. For the nonce we were accommodated in a cottage erected for us on a ridge in the bush, on the unfenced portion of the selection.

On the ridge were some rock holes which, in rainy weather, would be full of water. One day, soon after our arrival, I, eight years of age, with a younger brother and sister, were intent on a sailing competition with toy boats on one of these pools when—swish—fell something on the branches of a near-by fallen wattle tree. Looking up, I saw a black man, who, evidently to attract our attention, had struck the tree with a spear. I was frightened, but affected nonchalance and said to him, "Good day." He slowly repeated my words, and then, motioning us to continue our game, he said, "You pel-lay." He watched us for a few minutes, and then, giving us an approving nod, he moved onward. His English was apparently exhausted.

This encounter impressed itself upon my mind, and I still think he was the finest specimen of an aborigine that I have ever seen. The man was stark naked except that he wore a belt and a scanty loin cloth of hair or fur.

He was probably under twenty-five years of age. His face was typical of the aborigine, though by no means repulsive. He was bearded, but the beard was neither long nor heavy. His shoulders were comparatively broad, his arms well formed, although the biceps were not over developed; his hips were narrow, the thighs well developed, but his legs tapered very much downward from his knees. His hands were slender, as also were his feet, the fore parts of which, however, were somewhat splayed, as is usual with those who go bare footed. His mien was, generally, of innate dignity. His bearing was common to quite a number of the natives at that time. I recollect my mother remarking of a black woman who had called at our home for some purpose, and was departing therefrom, "Look at that woman, she walks and carries her head like a queen."

The aborigines were, at that time, entirely supporting themselves, living on what nature provided. Game was plentiful in the locality, kangaroos, bears, opossums, etc., in the forest, wallabies, and other small animals in the scrubs, birds of many kinds, including flock pigeons which periodically visited the scrubs, yams and other roots, tree boring grubs, and the teredo in the water-logged timber in the edges of the river.

But, with the white man's occupation of all the river frontages and the scrubs, which were chiefly riparian, the consequent destruction of the scrubs by the selectors or their devastation by timber-getters, the game was driven out or destroyed, and the aborigines were deprived of their natural sources of food and reduced to absolute beggary with all its consequent shame, filth, disease, and ultimate degradation of their race, mentally, morally, and physically.

In the less settled parts of the country the graziers were instrumental in causing the degradation of the aborigines. The grass eating marsupials were destroyed to give place to cattle and sheep, thus depriving the natives of their principal flesh foods. The natives were driven from the pasture lands and from the rivers, creeks, lagoons and swamps, which had been the sources of their fish and starch foods. Some of the more tolerant of the graziers would allow a few families to live on their stations, generally near the homesteads, where they could be kept under observation, and provided them with a certain amount of food in exchange for the work that they might do.

But nothing like organised hunting was allowed, for the reason that the graziers' sheep or cattle might be disturbed. Thus the natives, other than those who were virtually outlawed, were made subservient to the graziers and to a mild form of slavery.

The aborigine above mentioned was a member of the Ginginburra locality group of the Kabi lingual division.

It was this group with which the escaped convict James Davis, named by the aborigines Duramboi, was living when he was reclaimed to civilisation by the Petrie expeditionary party to the Wide Bay (now Mary) River in 1842.

These notes refer in particular to the Kabi Tribe, except where otherwise mentioned, but the characteristics described were common to the South Eastern Queensland aborigines generally.

rites and ceremonies.

One rite in common with the aborigines was that which has been commonly termed the "bora." This term, however, was imported from New South Wales. Much of that which has been published on this subject is probably fiction, founded, perhaps, on some acquired facts; but, although the rite was a strictly secret affair, and a violation of its secrets was punishable by death, some of the facts regarding it have leaked out. In the Yugarabul and Kabi territories there seems to have been two ceremonies, one of which may be described as an initiation ceremony, and the other as the rite of passing from youth to manhood.

The Yugarabul ceremonies were the kurbingai and būrūl, or bu-ul, respectively; and those of the Kabi were named kivar-yengga (literally "young man make"), and bū-ūl (boo-ool).

Tom Petrie, a pioneer of Brisbane, when a boy, took part in the initial ceremony, but never witnessed the major rite. John Matthew, in "Two Representative Queensland Tribes," gives a description of the Kivar-yengga, but at the time of his observations the aborigines were becoming so debased by the white man and the white man's grog that ceremonies had come to be travesties, and it is doubtful if the original and full rite was practised in South Eastern Queensland much later than the sixth decade of the nineteenth century. Mr. E. Armitage, an early pioneer of the Wide Bay district, who had much knowledge of local bush lore, has stated that the last bora that took place in that district was at a site near where Graham's Creek railway station is now situated, in 1862. It is doubtful if any man, black or white, ever witnessed this ceremony unless he himself had submitted to the rite, and no person who had passed through the ceremony was known to have divulged its secrets. One James Davis, aforementioned, who escaped from the Moreton Bay penal settlement about 1831, and who lived with various groups of the Kabi tribe for eleven years, passed the bora rite, and was admitted to tribal brotherhood. He was marked by means of knife scars on shoulders and breast in proof thereof; but he could never be persuaded to divulge any secret regarding the ceremony.

The following information has, however, been gathered:—

The ceremony was performed in two circles, connected by an excavated path. One ring was some fifty feet wide, and the diameter of the smaller one was about fifteen feet.

The initial proceedings were conducted in the larger ring, and, in the smaller the ceremony was at length concluded. Beside the connecting path, symbolic figures were marked at stations where the candidates were lectured on their way to the small circle. In the middle of the small circle was a platform, or dais, on which were seated the presiding elders. During their initiation the candidates were subjected to the most rigid tests. To an extent they were tried by hunger and thirst, and they had to refrain from any exhibition, mirth, fear, pain, sadness, disgust or any other human emotion, in spite of anything their elders could do to cause the contrary.

No woman was permitted to witness the ceremony on pain of death. During the ceremony a continual noise was kept up by means of instruments similar to those which white children call bull-ropes. This noise was supposed to have some occultism upon the women within hearing, and to keep them in a state of awe; but it was probably also for the purpose of disguising the voices of the elders when loudly speaking to the candidates, as, for instance, when an attempt was being made to frighten them. Probably the reason for administering an oath of secrecy to candidates, as well as for excluding women and uninitiated males from the ceremonies, was that future candidates could not be made aware of the nature of the trials to which they would be submitted.

It may here be mentioned that the oath of secrecy taken by candidates for the rite was, by the Yugumbir tribe of the Logan River district, called "Anbanoba." The ceremony at the bora rings covered a period of some three days, after which everything used in connection with the ceremony, including the bull-roarers, the symbolic figures, and the dais, were destroyed by fire, nothing being left but the bare excavated circles and connecting path, which, no doubt, were left for the purpose of saving labour in connection with future ceremonies. At the conclusion of the ceremony the candidates received, on shoulders and breast, marks made by knife cuts certifying to the fact that they were acknowledged men of the tribe. Then, without having contact with the women, they were taken away by elder men, to return some weeks later after having been trained in all the arts and crafts necessary to their standing as men eligible for marriage, and to take part in the counsels of the tribe. Besides the bora ring which has been preserved at Nundah, others of which the writer has some knowledge is one near Mt. Sampson, which has been carefully preserved by the present owners of the land on which it is situated. Another, which has been obliterated, was on the homestead of the old Mount Flinders, or Peak Mountain, cattle station. Another was a mile or two beyond Lowood, on the Brisbane Valley Railway, the line running through the site of the connecting path, near Mr. Ponting's farm.

Yet another was adjacent to the site of Graham's Creek Railway Station, about thirteen miles from Maryborough.

It is said that there is one still in evidence near to, and on the Brisbane side of, Redcliffe.

There were, however, other rings which were not used for the purpose of the bora, but for the corroboree (another imported word). One of these circles or dhur, known to the writer, was situated about five or six furlongs from where Mungar Railway Junction is now situated.

The ring was of some forty feet in diameter, and was not excavated as in the instance of a bora ring, but it was bordered by a line of stakes a few feet apart and leaning somewhat outward from the centre. The last corroboree or yauar-warrai (song and dance) which occurred in this circle was in 1876.

The bū-ūl was the high school of the aborigine.

During the ceremony he was taught the laws of the tribe, mental and physical endurance and control and, in the succeeding few weeks, the arts and crafts necessary for the hunting and finding of food and of attack and defence.

MARRIAGE.

There was no particular ceremony in connection with marriage. A marriage was arranged by the consent of the woman's parents and the elders of the tribal group, and if approved, the woman simply went and lived with the man.

Sometimes the woman would elope with a man of another group. This would result in a fight, either another suitor or a relative of the girl would

challenge the man with whom the woman had eloped. In the Kabi language, the name of such a fight is kin-bumbe (a fight about a woman).

Marriage was, however, regulated by strict laws of affinity. For this purpose, the Kabi male appellations were Dhuroin, Bunda, Barang, and Balkuin; the feminine equivalents were distinguished by the affix -gan attached to the male name. No man could marry into his own class. It is not known how or when this system originated, but it appears to have the purpose of prevention of inbreeding with its attendant evils. The penalty for co-habitation in violation of this law was death. In the Kabi tribe distinction between married and single persons was made by the removal of all hair from the pubes of the former.

In connection with the birth of a child it may be mentioned that, immediately after birth, the child was rubbed all over with powdered charcoal. This is probably the origin of the word nguin, the Kabi name for a young child, the word being a synonym for the noun charcoal, and also the adjective black.

The naming of a child would be done at a gathering of the whole locality group. One after another would suggest a name to be considered by the others, and a decision would be made by acclamation. In the days when the man-making ceremony was in vogue, the young man, on his initiation, received a new name by which he was ever afterwards known, the first name being entirely discarded.

A child might be named after anything animate, inanimate or abstract. One aborigine known to the writer is Yeringba (king fish), and his wife, a Yugumbir woman, is Kabul (carpet snake).

With regard to girls arriving at womanhood, no ceremony is known to the writer except that the end joint of the little finger of the left hand was removed.

Relative to the law of affinity the following was recorded by John Mathew, the author of "Two Representative Tribes":—

	Male	Female
Balkuin marries Dhuroingan, children are	Bunda	and Bundagan
Barang marries Bundagan, children are	Dhuroin	and Dhuroingan
Dhuroin marries Balkuingan, children are	Barang	and Barangan
Bunda marries Barangan, children are	Balkuin	and Balkuingan

It may be thought extraordinary how an illiterate race could keep record of these matters, but the scars on breast and shoulders, placed there in early youth, are equivalent to a birth certificate and make known to the initiated the bearer's nationality and class.

DISPOSITION OF THE ABORIGINE.

The aborigine was a creature of changeable mood. He might easily be moved to passion and then be exceedingly cruel, but his compassion could just as easily be aroused if called for. He was generally kind and tolerant with children, but would sometimes cruelly beat his wife if she offended him or broke any recognised law. Some of these laws were peculiar and were the outcome of superstition; for instance, if the woman stepped over any of his belongings, he believed that the act would cause him dire trouble, and the woman would be severely beaten or even killed in punishment therefor.

SUPERSTITIONS.

The life of the aborigine was largely ruled by superstition, a fact that certain ones, who had more cunning and fewer scruples than the others, made use of to their own advantage.

These were known as manngur or gundi-il, and were really sorcerers, or quack doctors. One of the most troublesome of these superstitions was that if anyone died, from whatsoever cause, even the most obvious, his friends could be made to believe that his death was "willed" by a personal enemy.

Then the manngur would pretend, by occult means, to prove who was the culprit. The flesh would be removed from the dead man's bones, and after the name of each suspect was mentioned the bones would be clashed together. This procedure would be followed until the bones were cracked, when the name of the last person mentioned was decided to be that of the murderer. After the decision was made some friend of the dead man was deputed to kill his slayer.

There is little doubt that the sorcerer would give the bones an extra hard crack when the name of one he wished to get rid of was mentioned. As with most primitive races, the law of the Australian aborigine was a life for a life, and the murder of a man would be the cause of an eternal vendetta.

This law in particular has been the cause of much trouble between the whites and blacks. In many cases when blacks had been killed by white men not known to the former, they have retaliated, in accordance with their law, by killing some white person or persons who had nothing to do with the matter and who were known to be friendly disposed to the aborigines. There have been occasions when whites have been killed by the blacks because of their unwitting destruction of some aboriginal totem, as, for instance, some particular tree, as was the case, some years ago, in North Queensland.

As an instance of such totems having existed, I may mention that a group of the Yugarabul tribe in the middle of the last century occupied an area of country on the Upper Brisbane River, known to white settlers as Beauaraba, where there was an important bora ground, one ring of which was on land subsequently selected by a Mr. E. Reinbott, and the other ring was on the land occupied by Mr. Ponting.

Mr. Reinbott, not wishing to have any trouble with the aborigines, demonstrated his friendly disposition toward them and inquired of them as to whether his intrusion of the locality would create any animosity. The natives informed him that, provided that one tree in particular was uninjured, no offence would be taken. Both parties kept the pact, and the tree was left intact until the building of the railway line between Ipswich and Esk, when the tree was destroyed by the railway contractors, by which time, however, the aborigine group was disorganised and dissipated. The bora ground mentioned was probably that mentioned by John Matthew in "Two Representative Tribes" as being at Biuaraba.

Another superstition which caused much trouble among the blacks is known as "bone pointing." For his own purposes, or for the purpose of a client who wished to harm some one against whom he had a grudge, a manngur would go through a ceremony of secretly pointing a sharpened bone at his victim for the purpose of destroying him. The bone was usually made from the femur of a kangaroo, sharpened to a point.

The secret ceremony would be gone through and the victim would die at the time of the next full moon. The fact that the time of the full moon was specified was because the natives had no other means of chronological record except up to five days. No doubt, the manngur found some occult way in which to inform his victim that he had been pointed at.

What actually causes death in such cases must be left to the consideration of psychologists, but there is sufficient evidence that many deaths have been caused by this means.

Within recent years there was a case of bone-pointing at the Barambah (now Cherbourg) Aboriginal Station, but in this case it was not the man pointed at, but the bone-pointer that died. He was murdered by his intended victim and his friends and was found dead in a creek, lashed to a hard-wood slab, and with his stomach slashed with a knife.

In spite of this action, the aborigines concerned were not entirely devoid of superstition. At the preliminary inquiry held in the matter by Police Officer Odewahn, the aborigines giving evidence showed a degree of nervousness that appeared to grow into resentment. On a second session of the inquiry, when Mr. Odewahn was taking evidence and Mr. T. L. Williams, the

schoolmaster of the settlement, was recording it by means of a typewriter, the former asked one of the more intelligent witnesses what was the cause of the unrest.

It happened that Mr. Odewahn, when questioning the natives, had in his hand one of those "propeller" pencils with glass heads, which had recently come into use, and was in the habit of pointing at a witness with its glittering head when questioning him. In reply the boy said, "Well, Mr. Odewahn, everytime you point that thing (indicating the pencil) that boy go—that boy go"—at this he imitated one receiving an electric shock.

Mr. Odewahn asked him if he meant electricity. The boy replied, "I not know 'lectricity." "Then do you mean a battery?" asked the constable. "Yes, that's it, a battery, and they say that when they talk, that thing Mr. Williams got there (indicating the typewriter) when boy tell him true, it write it he tell him true, and when he tell him lie, it write it he tell him lie." "But," said Mr. Odewahn, "this thing (the pencil) can't hurt any one; look at me, I put it in my mouth, so, and it doesn't hurt me." "No," said the boy, "but you know, you're a white man and that's different." However, Mr. Odewahn finally persuaded the boys that both the pencil and the typewriter were harmless, and the inquiry proceeded tranquilly.

THE FOOD OF THE ABORIGINES.

The aborigine had practically no idea of food production or conservation. He lived almost entirely on what Nature provided. The only case of forethought in regard to food, known to the writer, was in marshy country in the Yugumbir territory, near the New South Wales border. Here, the natives, after depleting the water-logged timber in the swamp of edible grubs, would put oak (*Casuarina*) logs into the water, to provide wood boring grubs for next season's use.

It is interesting to note that this practice originated the place name, Tallebudgera, as such places were known to the aborigines by that name, i.e. talle-budhera, meaning rotten logs, or trees, from talle, log or tree, and budhera, rotten or soft.

The aborigines ate anything edible: marsupials, ant-eaters, snakes, iguanas and other lizards, birds and birds' eggs of all kinds; the root of the *cunjevoi* and the bean of the Moreton Bay chestnut or bean tree, both of which are poisonous until properly treated and baked; the roots of some kind of ferns; the root of a bulrush (*Typha augustifolia*); the bulb and seeds of the blue water-lily (*Nymphoea gigantea*); certain fruits, including the bauple and bunya nuts, the kernels of the latter of which were sometimes treated by being crushed, soaked in water and then baked, resulting in what was known to the Kabi and Wakka tribes as *nangu*. Included in their food were many kinds of fish and shellfish and many kinds of grubs, particularly those large kinds that are found on the roots of grass trees, the gum tree borer, which the Kabi people call *buruga*, and a *toredo* which bores into wood below water, generally known to white people as *cobra*, but which is generally known to the coastal natives as *gumbo* or *kambo*. This so-called grub is really a bivalve mollusc.

AMUSEMENTS AND SOCIAL FUNCTIONS.

In general, the aborigines were a happy people, delighting in laughter, dancing, singing and mimicry. The young people amused themselves by indulging in mimic battle and hunting, using miniature weapons for the purpose. One game, which the writer remembers Kabi children taking delight in, was played with small clubs. The club had a somewhat elongated, flat, heart-shaped head, and a slender handle, the toy having the appearance of a somewhat elongated tadpole. It would be thrown so as to hit the ground a few paces from the thrower, whence it would shoot forward in the manner of an arrow. The competition was in throwing the farthest distance in this way

and with the best aim. The writer cannot recall the Kabi name of this club, but the Yugarabul (Brisbane River) name for it was murun, and the game was murun-murun. It is probable that the name was originated from the word marun, a species of lizard, owing to the appearance of the club as it would slide head foremost along the ground when thrown. Another game was played with a toy boomerang made from two short pieces of wood, lashed together in the form of a cross, the ends being slightly twisted to cause the necessary motion in flight. The competition was in getting the boomerang to return to the thrower. Another favourite game with children was warra-warra, played on the fingers with string, similar to a white child's game of cat's cradle. They were capable of performing, with fingers and string, very intricate and symmetrical figures. It may be here mentioned that, in the early days of white settlement, the natives, seeing a resemblance of the "dog-leg" fences of the settlers to the figures produced in the game mentioned, promptly gave to them the name warra-warra.

The aborigines were very fond of relating fables in which they likened the actions of birds and animals, reptiles and fish to those of human beings, but they seem to have no stories or legends regarding those of their friends who had passed away; probably this was because it was tabu to speak of the dead by name.

One amusement was yauar, or singing. The natives had many songs, some of which consisted of only a few words repeated over and over again with some variation of tune and time, and with appropriate gestures.

Tunes were simple and, to European ears, not very musical; but rhythm was usually very good. Songs were accompanied by sounds made by beating drums of opossum skins stretched across the thighs, by beating boomerangs together, and by clapping the bare thighs with the hands.

The accompaniment was usually performed by women.

A new song was always welcomed and a yauar-nuva (song maker) was highly esteemed. Sometimes a song would become so popular that it would spread far and wide and would be passed on to other tribes and be sung by people who had no idea of the meaning of its words.

But the most ecstatic pleasure of the aborigines was the yauar-warrai (Yugumbir—Yauar ngario) or song and dance. These were held chiefly when two or more locality groups foregathered. Occasionally the people of one group would visit those of another. These visits were always made on invitation, and after discussion thereon, by means of a dhumka or messenger. A dhumka, carrying a message in the form of an inscribed stick, might pass safely through territory other than that of his own group or tribe.

Under the circumstances of his living, the aboriginal had not the advantages of a civilised balanced diet. He therefore hunted for, and for some time, lived almost entirely on animal food; then, for another period, would range the swamp lands, living to a great extent on starch foods; then he would visit the rivers, or the sea if available, when his food would be principally fish. But in one subtribal territory there might be insufficient quantities of one of these varieties of food, while an inverse condition existed in another, and thus, by these visits an exchange of diet would be made. Another matter was that these visits gave opportunity for inter-group marriages, which was very necessary owing to the small population of the individual groups which probably did not exceed one hundred each, thus causing difficulty of marriage within their own laws of affinity.

At these reunions there was much merry-making, including the inevitable yauar-warrai, or corroboree. Some fights might occur as the outcome of personal quarrels, but mostly the fight was in the form of a tournament rather than the result of malice. It was not often that a combatant was much hurt, and the disablement of one would cause a cessation of the fight, remorse sometimes taking the place of wrath.

The writer remembers a dhur, or circle, in which a yauar took place for the last time in 1876. It was situated about half a mile from where Mungar Junction is now located. The circle was some forty feet in diameter and was surrounded by stakes about three feet high, driven into the ground and leaning a few inches outward from the centre, and each a few feet apart. As a small "new-chum" boy the writer was residing in a cottage, recently built in the bush, a few hundred yards from the ring, and well remembers lying awake, and in some awe, at the noise made by the blacks, until well into the small hours. This staked ring was destroyed not long afterwards by a bushfire caused by a railway engine when the railway from Maryborough to Gympie was being constructed.

The "corroborees," organised and acted of recent years for the delectation of tourists and other pleasure seekers, are but travesties of the genuine yauar-warrai.

As the custom of this function was in vogue practically over the whole of the continent, I cannot, in describing it, do better than quote the words of Dr. Herbert Basedow, who was, I think, the very highest authority on the Australian aborigine:—

"He lets himself go without mock modest restraint, endeavouring, by every action, to interpret with his body the impulse he has received. Lured by the glint of an inspiration his nearer vision is blinded, his musculature quivers involuntarily, and his only desire is to catch, to imitate, and to give expression to his exalted feelings. Held in a rapture, his feelings transcend anything he ordinarily perceives; his staid personality has vanished, and all that the inner individual attempts or can attempt, is to externalise by his movements, those sensuous, but illusive impressions his soul is imbibing. To many the real interpretation of such movements would be impossible; but the aborigine lives for his dances, of which he possesses an almost inexhaustible variety, the outcome of tradition and invention. He has learned to make a dance a medium of sensual expression, and to combine an instinctive impulse with movement. By his dancing he impersonates both friend and enemy; he copies the hopping of a marsupial, or the wriggling of a serpent, or the strutting of an emu, and he emulates the legendary practices and sacred practices of his forefathers. In his dances lives the valour of his warriors, and dies the evil magic of his foes.

"Through his dances he endeavours to commune with the spirits of his dead, and hear the voices of his mythical demi-gods, and he beseeches his deities to protect his person and to bless his haunts with an abundance of game.

"The magical charm about a tribal dance lies in the rhythmic motion of the performers, in the harmonious manner in which their naked bodies sway to the accompaniment of crude but effectual music and the clever association of sound with motion. The dancers are mute during the performance, the music being supplied by a band or chorus of either men or women, or both. A performance without musical items is practically unknown."—(From Dr. Herbert Basedow's "Australian Aborigines.")

DESCRIPTION OF A KIN- BUMBE.

(A Fight About a Woman).

When a man wished to take a wife without the consent of the woman's relatives, it was customary for one of the woman's male relations or another suitor to challenge him to fight. Such a fight was, in the Kabi language, called a kin-bumbe, or, a fight about a woman. This word is derived from kin, a woman, and bumbe, to smite or fight. About the year 1880, the writer had the opportunity of witnessing one of these combats which took place at what is now the site of Mungar Railway Junction. Mungar was then a thriving timber getting and sawmilling centre, managed for Ramsay Brothers, by Mr. E. Armitage.

A Gympie aboriginal woman had eloped and come to Mungar with a local man whose name is forgotten, but who, for convenience, is here named Billy. In due course a male member of the woman's tribe, with a second, arrived on the scene. A parley took place between the visitors and the local blacks; Half-crown, the Gympie man, demanding that the woman should be handed over to him. Nothing came of the parley, and Half-crown searched for the girl, whom a sympathetic Irish woman, a Mrs. Malone, had secreted in her house.

Discovering this, Half-crown demanded her release, and this having no effect, he requested Mr. Armitage (who, by the way, was known to the natives by the complimentary name of Bunda) to give him a written message instructing Mrs. Malone to hand over the girl. Mr. Armitage gave him a note to hand to Mrs. Malone, but, however, it advised her not to let the woman out. Then the fight began. The contestants removed all superfluous clothing, then armed with spears and shields (kunai and kunmarin), and at about seventy or eighty feet apart they harangued and insulted each other energetically.

Then spears were thrown, but, due to their activity in dodging, neither was hit. Supplies of spears being exhausted, they took to clubs (kuthar). They would walk toward one another threateningly, jabber and walk apart again. Occasionally they would come to blows, but, due to the use of their shields, they seldom got a blow home. They invariably aimed at the head. Eventually, during a smart set-to, Half-crown, suddenly dropping club and shield, gripped his adversary around the body, and, drawing a short knife from his belt, tore three great gashes in his buttocks. At this stage, some of the white onlookers, believing the action to be unfair, separated the combatants, and took the knife from the man.

This caused a pause in the combat, which afterwards developed into a hair-pulling (dhilla-baiya) fight. Eventually, Billy got his foe down in the middle of a dusty bullock wagon track, and getting astride of him, and gripping him by the hair, bumped his head on the ground and rubbed dust into his mouth, ears and eyes. Half-crown gave in. He dusted and dressed himself, gathered his arms and, without a word, followed by his second, marched off in the direction of Gympie, with the air, if not that of a conqueror, at least that of one whose honour had been satisfied.

Such fights were conducted under a certain code. Among other rules was that which prohibited the intentional hitting of an adversary on the shoulders or breast so that the identification scars thereon should be defaced. Another was that no man should be attacked unaware. Violation of this code was punishment by death at the hands of the onlookers.

A violation of this code is said to be responsible for the name of a place on the Nanango Railway, which was also adopted as the name of the Railway Station in the vicinity, and where, tradition has it, one contestant in such a fight slew his adversary while the latter was in a sitting position, and the culprit was speared to death by the onlookers.

It seems that a violation of code in this respect was so unusual that the matter became somewhat historical, and gave its name to the place of combat.

In a kin-bumbe, the back slashing, above described, is permissible. In this case Half-crown was lucky enough to "get in" first. The knife used for this purpose was usually made from a quartz splinter (kungkam), but Half-crown used a portion of an old table knife without a handle. The blade had been broken off short and the stump ground to a fine edge, and the tang had been bound with twine and gum to form a short handle.

Corroborees of the Aborigines of Great Sandy Island, written and translated by Edward Armitage, of Maryborough, Queensland, 1923.

SUBJECT: FLINDERS AT KATOOMBA.

No. 1.—Budela ni-yee beraar-ang kong, kong, Ngoorang oora mooriaree. Werangan wundeer berree-viree. Wundiroe wund. Woomingela-ma kunden py-yee lunga. Giveer na-ulee, wovee nunyeen.

Translation of No. 1.—Two times held up something and made loud noise and smoke. Their heads are like dingoes' tails. The paddles are like wood shaped by the fire. Woomingela must be drowned, or killed by the strangers. He is not with us now.

SUBJECT: COOK PASSING INDIAN HEAD.

No. 2.—Gavrin wundoola yaneen, Areeram! Anyoongyne ween komwyil-vong? Oonda wunyamba dhalu thoor-ening-ba, geveer barine. Mummo gum-beling bundee vurree, oora thaam marangya. Yooiin yungo mummo gumbee billing unda. Tikgera thunda kungmung-aleen moonya.

Translation of No. 2.—These strangers, where are they going? Where are they trying to steer? They must be in that place Thoorvour, it is true. See the smoke coming in from the sea. These men must be burying themselves like the sand crabs. They disappeared like the smoke.

Notes by Mr. Armitage.—Thoorvour in No. 2, is a dangerous shoal near Indian Head, where the Changsha and Marloo were wrecked.

This short song clearly refers to Captain Cook, who passed the high, rocky bluff so close that he saw there, and mentioned in his log, "a number of Indians." The blacks saw him and his men on deck and noted the man at the wheel and that the ship worked this way and that as he worked it. They supposed him to be the chief or master of the strangers. They thought that he was going to hit the Thoorvoor shoal. His disappearance over the horizon they compared to the sand crabs and the smoke and clouds. They had no conception of any other lands or countries than their own.

Re Flinders, No. 2.

The other song is a shorter one. I thought that it was all one incident, and that it was Flinders and not Cook who was seen by the natives, and recorded it in song and the tradition that went with it. My reason for so thinking was that Captain Cook did not mention any boat landing on any part of the Island, and did not come so far into the bay before he turned back owing to shoal water. I doubt if he came so far as Katoomba Creek, where the blacks saw the shore party, but Flinders came many miles further, right inside of Woody Island in fact, and went ashore in his boat at several places. So I feel sure that it was he, and not Cook, the blacks sung about. But now, after going over the ground, I find that one song refers to a passing ship at Indian Head only and no boat landing, and it agrees with Cook's own account of the high bluff and the "Indians he saw there."

What Cook did not know was that these blacks had followed him from the south end of the island in their excitement at the first ship they had ever seen.

The other song, which I used to think was a part or a variation of the first, I now see deals with a separate and quite different incident, and the scene or location of it is many miles away from Indian Head, the head or bluff, on the ocean beach, being many miles south of Sandy Cape.

Watoomba Creek is as many miles south on the opposite side of the Island, inside Hervey's Bay. The blacks say the boat landing at Watoomba

Creek was not seen after the ship passing, but a long time after. A long time, with them, may mean anything. It cannot be got to anything clear or definite, as they have only the crudest ideas of time or numbers, anything more than a few days is a "long time." They can only count up to five, anything more being a "big lot." There were twenty-nine or thirty years between Cook's passing and Flinder's visit, but I have no doubt that the blacks have recorded both events, though they have no idea of the time between.

The localities and the incidents and circumstances described show this clearly enough.

Kong! Kong!—Represents the report of a gun. The blacks say they went out on a sand spit watching the boat passing in their direction, but one of the strangers fired a gun in their direction. This so scared them that they all ran back to the bush and moved away to what they considered a safe distance.

Heads, like dingoes' tails.—They thought that the men's hats were part of their heads, not knowing anything of clothing or head covers. The tails were probably ribbons streaming from the band. I often wore them.

(Note by F. J. Watson.—Mr. Armitage's deduction on this phrase is probably incorrect. In the days of Cook and Flinders, the common head covering of seamen, when at sea, was a kerchief bound round the head and tied behind; moreover, the seamen of that day wore their hair in pigtails. The likening of this headdress to dingo tails was probably inspired by the fact that the adult male aborigine, when in "full dress," usually had his head adorned with a forehead band made of dingoes' tails.)

Like wood shaped by fire.—They observed the shape of the oar blades and it reminded them of using fire to assist in making their wooden weapons, as their cutting tools were only sharp-edged stones.

Woomingela.—Was the name of one of the blacks. When they gathered together after their hurried retreat from the open beach, they made a new camp. At night-fall they found that Woomingela was missing. Naturally they supposed he had met with some disaster, either by drowning or at the hands of strangers whom they regarded as hostile and dangerous; but, before morning the missing man turned up and told them how he had hidden in some bushy place where he could watch and see more of these unknown strangers, without being seen by them. He described how Flinders took away some fresh water, how some of them killed some of the numerous wild fowl with their loud sounding weapons, and how they afterwards went away in their "kondole" (boat or canoe) towards the ship they came from.

It seems that the first impulse was to receive the strangers in a friendly manner, but evidently the crew of the boat, few as they were, could not trust in their good intentions and fired the guns to scare them off.

(Mr. Armitage's translations are, no doubt, very broad, and derived from translation by the aborigines. Literal translation, however, is difficult owing to the way the words are run in to one another and embellished with extra syllables, as is done in nearly all singing. There is little doubt that the songs refer to the visits of Cook and Flinders, and that the traditions and songs have been perpetuated ever since their visits occurred.—F.J.W.)

The Death Wail of the Gin-gin-burra tribe of aborigines at the Mary River, Queensland, written and translated by Edward Armitage, of Maryborough, in 1923.

Wanyoonba binde may dhavoon thome vurr. Mivumbar urree yan-go-booe dhavoon kurree. Winnam-ba woolov wy-wong wy-yannee.

Undia py-yin-go moolaroo, Kalangoor! Wooroo! Wanaree yuarre bevunn wunda, E! E! Wundiroyuarro, bunna. Bunda-ra tappe, E! E! Kalangoor! Yuruntoo woolvoo py-yee woonta dhimba. Woonda—— teoning, minyamba kiveer boamung-imba, Areeram!

Thoon-av-eerie yan-man bungoo py-yeelan dharee-veelong.

Toor, way-ang wunna? Thalaa Yenningee angorie.

Thoon, av-oorie, Balquin bur-uree, Kalangoor! Bunnaa wundi-ro Keeda wumbagoo, E! E! Kalangoor! Korvi numarree, Kalangoor!

Undia boowoowah konaithoo my-yun too boowoowah. Ngindo thinka koong-va-thago. Burr-gunn withumma, Kalangoor! thungnee-ling, Kalangoor! Wunna thaa kalyeen-mung? Booyun-une, Kalangoor! Wooroo nalar, teebar, ngooroong, yingee-yingee ngindo thumma. Minyango kilendo boon-man-go? Toolara koongo wambira.

TRANSLATION:

I know not where he comes from. I go home to see my uncle where my mother is going home to her country. I know not where (or why) the smoke comes out of the mountain. We go to catch fish, net. Good! Plenty! We will corroborree to-night. Yes! We will sing corroborree. Bunda can sing to-night. Yes! Good! Auntie can beat the drum to-night. To-night they will cry, for he must be dead. Oh! Sorrow!!! They are going to a big fight with another tribe. Where shall the bora be? At Yidney.

Who is it for? It is for the Balkuins, all of them. Good!

We will make a bora too. Yes! Good! He has found sweet honey. Good! He will spear fish with a fish spear, and you will throw them from the water to the bank. He will throw the boomerang. Good! That is very good. Where is the camp ground? At Booyun-gan. Good! Plenty crabs, oysters, cockles, soldier crabs you will get. What for is a fish line? To catch whiting at high tide.

Explanatory Notes:

"I know not where (or why) the smoke comes out of the mountain." Figure of speech comparing the coming and going of human life with the appearance and disappearance of clouds of smoke about a mountain. After sadness of expression, part of the yowar (song) seems to be a forecast of future great happiness, as it is felt and understood by them; good hunting grounds, plenty of game, food, etc.

The affirmative E! E! corresponding to our "Yes" (or expression of approval) is not a word but a kind of grunt, like Ef! Ef! uttered rapidly, but omitting the final part of the "f" and allowing the vowel sound, comes nearer to it than any other description I can think of.

Yidney is a corruption of Yenningee, a well-known bora ground.

WHITE VERSUS BLACK.

When the white man invaded the country of the black man there were certain facts regarding the latter which he did not know and, probably, if he had known them he would have disregarded them.

In the south-eastern part of Queensland the aborigines were divided into a number of tribes or lingual divisions, each of which occupied a considerable area of country. Each of these divisions were subdivided into locality groups, each group occupying a portion of the tribal territory which was generally recognised as its peculiar right.

The aborigines were of nomadic habit, but each group only so within its own territory. The chief reason for this nomadic habit was that they lived solely on what nature provided, and they moved their camps from place to place as food supplies and their instinctive demand for change of food required.

The change of camp sites was also beneficial to sanitation, whether it was or was not so intended. The trespass of one group upon the lands of another was an act of aggression.

For various reasons one group would visit another, but only on invitation after due negotiations between the elders of the groups concerned. Visits were made and reciprocated for various substantial reasons. Sometimes the visit was due to the necessity for a change of food, one group having a plenitude of a variety of food of which the other group had little or none; for instance, in the season in which mullet were plentiful, a coastal group might invite an inland group to come and share the fishing. In one territory starch foods, such as the swamp lands afford, might be more plentiful than in another, and so forth, so that by reciprocal visiting, the natives obtained, in a manner, some balancing of their diet.

Another reason for these visits was the intermarriage of group members. A group might consist of a limited number of families, possibly less than one hundred members in all, and as they had a very rigid code relating to "kindred and affinity" which seems to have been arranged in, and perpetuated from, a long past age, for the purpose of prevention of inbreeding and its attendant evils, they were obliged to intermarry with other groups, and these visits gave opportunity for negotiation for this purpose.

This system of groups prevailed throughout the four lingual divisions in the extreme south-east of Queensland and, probably so, throughout Australia. The white squatters, the dhaggai-iiu of the natives, knowing nothing of, and probably caring nothing for, aboriginal law, intruded the black man's country and occupied those portions of land which were of greatest value to the aborigines—the pasture lands from which the latter obtained much of their animal food, and the riparian lands and swamps which produced their starch foods, and they destroyed the native mammals to make way for their stock, and forcibly banished the aborigines from their ancestral territories.

The immense tracts of land occupied by the squatter, including the portion licensed from the Government, and the "run" beyond it, which he claimed as his, would sometimes include the whole territory of a locality group, or, perhaps, portions of the territories of more than one group.

From these territories the aborigines were expelled and compelled to trespass on the lands of other groups and to prey on their food supplies. Thus was strife caused between the displaced group and its neighbour, and also between the aborigines and the squatter, and, ultimately, between the whole lingual division and the white population. A notable example of this was demonstrated at the time of the reclamation of the runaway convict, James Davis (Duramboi), from the blacks at Mount Bauple, near the

Mary River, by the Petrie-Russell expedition in 1842, when another reclaimed runaway informed the members of the expedition that the local blacks were so incensed against the whites, owing to the massacre by poisoning of a number of their tribe at a station in the south, that they would kill, on sight, any white people with whom they might come in contact.

The station in question was some eighty miles to the south of Mt. Bauple and on the southern border of the Kabi territory, while Mt. Bauple was within about thirty miles of its northern extremity. It is possible that some such action by white men, far from the scene of the tragedy, incited the aborigines to massacre the passengers and crew of the wrecked Stirling Castle on Fraser's Island, the story of which so little has come to light, for Fraser's Island was included in the Kabi territory.

In any case, a vicious circle of retaliation between black and white was thus set up, which, of course, could but end with the defeat of the savage, which has been inevitable and universal wherever the white man has invaded the lands of the black man.

ABORIGINAL PLACE NAMES OF SOUTH-EAST QUEENSLAND.

In the study of the aboriginal toponymy of South-east Queensland, i.e. of the territories of the Kabi, Waka, Yugarabul and Yugumbir tribes, it is necessary to note the following philological peculiarities:—

(1).—A consonant which is not represented by any character in the English alphabet, but which may nearly be represented by the digraph *dh*. This consonant may be nearly pronounced by attempting to sound the initial letter in the English word *jew*, or *dew*, without touching the palate with the tongue, thus converting it from a palatal to a dental.

This consonant has been wrongly rendered by translators variously as *t*, *d*, *ch*, and *j*.

(2).—*D* and *t* are used optionally.

(3).—*P* and *b* are used optionally and sometimes are inseparable.

(4).—*K* and *g* (hard) are used optionally and sometimes are inseparable.

(5).—*K* and *g* (hard), when occurring between vowels, are sometimes elided.

(6).—*F* and *v* only occur in conjunction with *p* and *b* respectively, as in the word *brunga*, meaning "to know," which thus becomes *pfrunga* or *bvrunga*.

(7).—The aspirate does not occur.

(8).—The sibilants *s* and *z* do not occur.

(9).—No word begins with *l* or *r*.

(10).—The digraph *ng* at the beginning of a word is difficult to master, but it is like *ng* in *sing* but without the preceding vowel. Its sound may be nearly approached in pronouncing the word *finger* by dividing it into two syllables thus, *fî-nger*. Latter day aborigines frequently omit the sound of *g*.

In the list of aboriginal place names herewith, pronunciation is as hereunder indicated:—

a as in the English word *hat*.
ā as in the English word *far*.
â as in the English word *law*.
e as in the English word *hen*.
ē as in the English word *rein*.
i as in the English word *pin*.
ī as *ee* as in English *seem*.
o as in English *top*.
ō as in English *bone*.
u as in English *bull*.
ū as in English *but*.

û as in English *mood*.
ai as in English *aisle*.
au as in Latin *aurum*, or German *haus*.
ng as in English *sing*, without *i*.
ny as Spanish *n* in *canon*.
g as in English *garden*.
ku as *qu* in English *queen*.
dh as explained in note (1).
Other letters as commonly used in English.

The language of the place names in the list herewith are indicated thus: *K*, *Kābi*; *W*, *Wāka*; *Yl.*, *Yūgarabul*; *Yr.*, *Yūgumbir*.

Affixes to nouns forming place names are:—

Dhāgun, meaning place, land or country. This word is commonly abbreviated by the elision of the consonant *g* (5) and the succeeding obscure vowel *u*, thus, *dhan*, which is often again shortened to *dha* and rendered by translators as *dan*, *da*, *ta*, *tya*, and *cha* (1). This word may be used as a prefix or a suffix.

Kabā, generally abbreviated to **ba**, (5), meaning "appertaining to," or denoting possession, or locality.

Nga, is a copulative conjunction, but as an inflection has various meanings. As an affix to a place name it denotes a condition, as in the place name *Taringa*, which is derived from *tarau*, meaning stones, and *nga* denoting composition, i.e. of stone.

Ngūr, a suffix analagous to *nga*, but more particularly referring to similarity, as in the cases of *-y* and *-like* in the English words *smoky* and *homelike*.

Queensland aboriginal place names have been so progressively misspelled and mispronounced, and, unfortunately, so recorded in official documents and maps, that their sense is completely lost. An instance of this is the name of one mountain of the Glass Houses group, namely *Kun'na War'uin*, which has been recorded as *Conow'rin*.

PLACE NAMES.

In the list hereunder the names are recorded as nearly as possible in accordance with aboriginal utterance.

Mia'njin (Yl.).—The aborigines' name for the site of the City of Brisbane. According to the statement of the pioneer, Tom Petrie, this was the aborigines' name for the riparian peninsula on which is situated Parliament House, the Domain, the University, and the Botanic Gardens, the base line of which may be taken to be a line drawn from the Victoria Bridge to the Customs House at Petrie Bight. The name is derived from two words common to the Yugarabul (Brisbane River) and Yugumbir (Logan River) languages, namely, *migan*, meaning a spike, and *dhagun* meaning place, land or country, the combined words meaning "Place shaped like a spike." In the translation of these words two peculiarities of aboriginal speech must be noted. One is a consonant which has no representative in the English alphabet, but which is here represented as *dh* and which the English tongue renders variously as *d*, *t*, *ch* or *j* (1). The other is the customary elision of *k* and *g* (hard) when they occur between vowels (5). Thus, *migan* becomes *mian*, and *dhagun*, with the elision also of the obscure vowel *u*, becomes *dhan*, the compounded word thus being *miandhan*, or, to the English tongue, *mī'anjan*, or *mī'anchan*.

Note.—The vowel sounds are *i* as *ee* in the English word *seem*, the letters *a* being obscured. The accent is primarily on the first syllable and slightly on the last.

Coo'chin Coo'chin (Yr.).—A cattle station at what was originally called Dalhenty Plains. *Coo'chin* means red clay, earth, or pigment, and the station was named from a red hill on the original holding. It may be mentioned that it has been claimed that the name was derived from the aborigines' name for the black swan, but, by the Yugarabul (Brisbane River) tribe, the black swan was known as *murū-kūchī* (red beak), and by the Yugumbir (Logan River) tribe as *dūlē*.

It may be mentioned that, on Arrowsmith's map of 1855, a lagoon is shown to be located near Wilson's Plains in the Fassifern district under the name of *Moroo-ougie*, meaning black swan. This lagoon, at date 1941 appears to be either silted up or to have been drained; but, in 1892, the writer remembers it to have been of considerable extent, and inhabited by a large number of black swans.

Mar'oon (Yl.).—Sometimes recorded as *Wahlmaroon*. Name of a mountain and of a cattle station. Mrs. Campbell, a daughter of the first owner of the station, some years ago, related a legend of the aborigines, which was to the effect that an aboriginal girl ate a maroon (a large grass iguana) which, by tribal law, was tabu to minors, with the consequence that, when confessing the offence, the earth rose up and overwhelmed her and formed the mountain which bears the name.

According to a statement by the late Mr. T. de M. Murray-Prior, a former owner of the cattle station of this name, the name is derived from "*mā'rūn*" the aborigines' name for a large grass, or ground, lizard. The accent on this name should be on the first syllable, and not on the second, as it is now usually used.

Milbong (Yr.).—A township named from a water-hole in its vicinity which was known to early settlers as "The One Eye Water-hole." The

official name, Milbong, was evidently given in the belief that it was an English translation of an aboriginal phrase, meaning "One eye dead or gone," from mil, eye, and the introduced word "bong," meaning dead. But the water-hole in question was an isolated one on a flat, and the natives' name for it was "Wūn'ai gu'bung," meaning a lone or isolated hole, from wūnai, meaning alone, and gu'bung, a hole—in this case a water-hole. The "Wunai" or "One eye," in early days, was a camping ground for travellers, to and fro, between Ipswich and the cattle stations, Dugandan, Coochin Coochin, etc., and the White Swamp via the McPherson Range.

Undulla (Yr.).—A corruption of the word nan'dūlla, the aboriginal name of the silver-leaved iron-bark tree (*Eucalyptus melanophloia*).

Nindooimba.—Derived from nin'duin-ba "Place of remains of a fire;" derived from nguīn (see note 10), meaning "charcoal or cinders," doan "black" and ba, indicating "place of."

Mundoolun.—A variant of the locally used word mun'dheralgūn, the aborigines' name for the death adder.

Tabragalba.—Derived from dha'beriga'ba (5), meaning "place of clubs or nullas." From dha'beri, a club, and ga'ba, appertaining to or belonging to. This place is recorded on Arrowsmith's map of 1855 as Tabragalie. The name of this station is said to have been suggested through the discovery of a number of discarded native weapons (dhaberi) at the place.

Dugandan.—A grazing property, a railway station, and a mountain range, the last two taking their names from the grazing property. This name is derived from the word dūg'ai or tūg'ai (2), meaning a mountain spur, or the adjectival verb, dūgain, meaning rising or going up, and dan, meaning place, the compounded word meaning "place on rising ground." The original station homestead of Dugandan Station was situated on a mountain spur about 1842, and is still, in 1941, so placed.

Canungra.—Derived from the words gu'nūngai (5), meaning a flat or plain, and gura'ra, meaning long, the combined words meaning "a long flat or clearing." It was the aborigines' name for the place called by the white people "Surveyor's Flat."

Humphybong (Coined).—This name has been presumed to be derived from an aboriginal word ngumpin, corrupted to humpy, meaning a house or hut, and the word bong, an introduced word presumed to mean dead, dispersed or vanished. It appears to be a mixture of aboriginal and English slang.

Yugar (Yl.).—An aboriginal name for a species of fern.

Kurilpa (Yl.).—Meaning "Place of rats," from kūr'il, a small species of rat, and -pa or -ba, meaning place of, or belonging to (3).

Woolloongabba (Yl.).—Meaning "Place of whip-tailed, or Parry's wallaby," from wal'lon, the said wallaby, and gabā', appertaining to or belonging to.

Coorparoo (Yl.).—The aborigines' onomatopoeic name for the gentle dove.

Yeronga.—From yar'ūng-nga, meaning "gravelly place," from yarung, coarse sand or gravel, and nga, an inflection indicating condition.

Yeerongpilly (Yl.).—Meaning "Sandy or gravelly gully," from yar'ūng, coarse sand or gravel, and pil'li, a gully.

Doboy (Yl.).—Originally the name of a creek. Meaning "mud crabs," from du'bē, the mud crab.

Murrarie (Yl.).—Meaning "sticky or messy," indicative of the nature of the soil in the vicinity, derived from the word mu'dherri, meaning sticky, and as a substantive, sticky earth or soil.

Tingalpa (Yl.).—Has been interpreted as "place of fat," but this definition is of doubtful authority. The creek now called Tingalpa, from which the locality is presumably named, is recorded on Arrowsmith's Map

of 1855 as Tan'gūlba. Tangul is the aborigines' name for the plant, polygonum hydropiper, which was used by the natives to stupify fish, and -ba, place of.

Wyn'num (Ka, and/or, Yl.).—Said to be derived from the name of the pandanus or so-called breadfruit tree. There is some doubt as to the accuracy of this definition as, according to J. Lauterer, this tree, according to information received from South Brisbane natives, was called tiungal. Moreover, in the Kabi language of the natives to the north of Brisbane, this tree was called win'nam. Another interpretation is that it is derived from the aboriginal name of the sand crab win'yum.

According to the late Mr. Edwin Franklin, a pioneer of the South Coast districts, a settler named Wenham frequented the locality in early times and his place was known as Wenham's, from which it is possible that the name is derived.

Good'na (Yl.).—An aboriginal word meaning human ordure.

Bu'ndamba (Yr.).—A railway station, a creek and a lagoon, a corruption of bu'ndanba', meaning "Place of stone axe or tomahawk," derived from bu'ndan, a stone axe, and bā, of or belonging to. It is interesting that this creek heads at Mount Goolman and that gulman is also an aboriginal name for a stone axe.

Gool'man (Yl. and/or Yr.).—A railway station and the mountain from which it is named. Derived from gūl'man, a stone axe. The mountain was evidently so-named from an outstanding bare rock upon it, which, when viewed from a distance, has a remarkable resemblance to a stone axe.

Ku'lgun (Yr.).—A railway station. Aboriginal word meaning a beaten path or track. The place was so named from an aborigines' track across the Teviot Range.

Punchagin (Yl.).—A mountain, otherwise called "Black Gin Mountain." The name is derived from ban'jur-gin, meaning an aboriginal woman of the banjur class.

Tamborine, sometimes spelled Tambourine (Yr.).—Name of a mountain range. The meaning of this name has led to a good deal of controversial discussion, and various interpretations have been suggested, none of which are decisive.

Unfortunately there is now no living aborigine of the locality who can interpret the name. On Arrowsmith's map of 1855 it is recorded as Tamborin. However, the aborigines did not usually give a name to a whole range, but only to various outstanding features of it. From a study of the Yugumbir (local) language it may be inferred that the name is derived from Dhan'-bi'rin, meaning "Place of cliffs," corrupted to Tamborine, partly due to the difficulty of the English speaking tongue in pronouncing the initial digraph (See note 1) and partly to folk etymology. The word dhan is an aboriginal abbreviation of the word dha'gūn, meaning "place," and bi'rin means a cliff or cliffs.

Nu'minbah (Yr.).—Is derived from nū'min, the local aborigines' name for a small palm tree, sometimes called the walking-stick palm (*Bacalaria monostachya*). This word, with -ba attached, means "Place of walking stick palms." At one time these palms, which were known to white settlers by the Yugarabul (Brisbane River) name of midjin, were obtained from the selection of Frank Niven, and despatched to Brisbane for export by John Siganto, who thereby earned the nick-name of Midyin Jack.

Tamrookum (Yr.).—The meaning of this name has, so far, not been decided. Aborigines in the vicinity assert that the usual pronunciation is incorrect. On Arrowsmith's map of 1855 its locality is shown as Jenbrakin, and, on McLean's map of 1848, it appears as Ginbrookin. The nearest translation in the Yugumbir (local) language is Dhan'-būra'gūn, meaning "Place of boomerangs," from dhan, place of, and būragūn, boomerang. The difficulty found by the English tongue in pronouncing the initial digraph, and the peculiar pronunciation of the first syllable of buragun, in which the

vowel is almost silent and the letter r stressed, has probably been the cause of the various misspellings and pronunciations of the name.

Mow'bul'an (Wa.).—The name of a mountain in the Great Dividing Range whose top is devoid of timber, but which is surrounded by scrub. The name is a slight corruption of the native name, Mau'-bal'an. Mau is the aborigines' name for head, and balan is a flat space in a forest or jungle on which there are no trees. The latter word is sometimes used as a synonym for bald, and the name may be translated as "Bald head."

As the pronunciation and meaning of the name has been controversial, it may be mentioned that the dipthong au is pronounced as in the Latin word aurum, or the German word haus, and in the second word the vowels are pronounced as in the English name, Allan, both syllables being distinctly pronounced, but with the accent slightly on the first.

Mutdapilly (Yl.).—Meaning, "Sticky gully." From "mud'herri" meaning sticky, and pil'li meaning "a gully." Named from a gully on Warril Creek, at one time called by white settlers "The Black Gully."

The gully was so-named owing to the sticky nature of the soil of its banks, and the land in its vicinity.

Mudgeeraba (Yr.).—Meaning "Place of sticky soil," from mud'herri sticky, and ba, place of. So named from the nature of the soil in the vicinity.

Enoggera (Yl.).—Wrongly spelled by an error made at the Government Lands Office, when the letter u was mistaken for n. It was intended that the name should be recorded as Euoggera. The name is a corruption of yau'ar-nga'ri, meaning, literally, sing-play, or song and dance, referring to a corroboree ground. It is said to have first applied to a site near the mouth of Breakfast Creek. It is possible, however, that the name was independently applied to a site at the place at present known as Enoggera.

Toowong (Yl.).—Derived from "tū'wong'," the aboriginal onomatopoeic name of the koel cuckoo (*Eudynamys orientalis*).

Taringa (Yl.).—Meaning "Stony place" or "Place of stones"; from tar'au, meaning stones, and the inflection -nga denoting condition or composition.

Indooroopilly (Yl.).—Meaning, gully of leeches, from nyin'dūr, leech, and pil'ly, a gully. The place so named is a gully which discharges into the Brisbane River near to, and above, the traffic bridge at Indooroopilly.

Wooloowin (Yl.).—Is, according to Tom Petrie, a corruption of kŭl'ū-win. It is the aborigines' name for a species of pigeon.

Pinkenba (Yl.).—Aborigines' name for the barbel tortoise, pin'kin, which, with the inflection -ba, means "Place of tortoises."

Meeandah (Yl.).—The meaning of this name has not been determined, but if of aboriginal origin it is identical with Mī'anjin, q.v., and probably applies to the spike of land on which is built a training wall on the Brisbane River below Hamilton.

Nundah (Yl.).—Derived from nyan'da, meaning water-holes or lagoons.

Nudgee (Yl.).—A corruption of nar'-dha, meaning "Place of black ducks." From nar, the so-called black duck, and dha, place, q.v. dhagun.

Boon'dall (Yl.).—Aboriginal name for the cunjevoi (*Alocasia Macrorrhiza*).

Ban'yō (Yl.).—Meaning a ridge.

Kobble (Yl.).—Name of a creek, a mountain and a railway station. Name is derived from the word kâbŭl, an aboriginal name for the carpet snake (*Python spilotes*).

Caboolture (Yl.).—The name of a river, a township, and a railway station. Meaning, "Place of carpet snakes," from kâbŭl, carpet snake, and dha, place. On a map, published by Lang in 1848, the name was applied to the bay at the mouth of the river, and the river is recorded as Cuthbertson's Creek.

Dakabin (Yl.).—A railway station. Meaning of the name is grass-trees, from dak'ka, grass-trees.

Doom'ben (Yl.).—A Brisbane suburb. Derived from dūm'ben, a species of tree-fern.

Mooloolaba (Ka.).—Corruption of Mū'lū-a-ba, meaning "Place of black snakes" (*Pseudechis porphyriacus*). Mū'lū, meaning "black snake," and bā, place of.

Elimbah (Ka.).—A railway station. Derived from yilam, the grey snake (*Demansia reticulata*), and ba, q.v.

Woo'tha (Ka.).—Name of an agricultural district, originally scrub land. Derived from "Wū'dha," the red cedar tree (*Cedrela toona*).

Wit'ta (Ka.).—Name of an agricultural district. Derived from "wet'ya," the wild dog or dingo.

Wombye (Ka.).—Name of a railway station. Derived from "wām'-bai," the black myrtle tree. Wambai is also the name of an axe handle made from the pliable wood of the myrtle tree.

Nambour (Ka.).—Name of a town and railway station. Derived from Nam'būr, the name of the red-flowered teatree (*Melaleuca leucadendron*, var. *varidiflora*).

Yandina (Ka.).—A railway station near the Maroochy River. Derived from Yan-dinna, meaning to go on foot. From yan, to go, and din'na, feet. It refers to a ford of the Maroochy River, the nearest to the sea where the river could be crossed on foot. Analogous to this definition is that of Tom Petrie, i.e., "Small place of water." Before the railway station was instituted the locality was known as Koongalba.

Koon'galba (Ka.).—The name of a land holding where Yandina is now situated. Meaning "Clean water," i.e., potable water; from kung, water, and kak'kal or ka'-al (See notes 4 and 5), and -ba, place of; probably referring to the water above the tide limit of the Maroochy River.

Chi'bur-ka'kan (Ka.).—A mountain of the Glass Houses group. Derived from Chi'bur kai'yathin (Kabi dialect), meaning "Flying squirrel biting." Descriptive of the appearance of the mountain's crest and its foliage taking the form of a flying squirrel in an aggressive attitude.

Tib'ro-wuc'cum (Yl.).—Name of a mountain of the Glass Houses group which is identical with Chibur'-ka'kan, q.v.; from the Yugarabul (Brisbane River) language, meaning "Flying squirrel hungry," from chi-bur, squirrel, and wai'aragūm', hungry. This name has, on some maps, been wrongly applied to Mount Yuen.

Yū'en (Ka.).—A mountain of the Glass Houses group. Derived from yuen, the aborigines' name for the blue mountain parrot (*Trichoglossus molluccanus*).

Beerwah (Ka.).—The tallest mountain of the Glass Houses group, meaning "Up in the sky," from bir'ra, the sky, and wa, an abbreviation of wan'dum, to go up; to climb; rising up.

Tun'buboo'dla (Ka.).—Corruption of tun'ba-bu'dla, meaning two mountains, from tun'ba, or tunda, meaning a mountain, and bu'dla or bu'lla, meaning two. The name applies to two mountains of the Glass Houses group which are close together, and which are sometimes called the Twin Mountains.

Coo'chin (Ka.).—A hill of the Glass Houses group. The name means red, and the mountain is so named from the colour of its soil.

Ngu'ngun (Ka.).—A mountain of the Glass Houses group. The name is derived from nguin-nguin, meaning dark or black.

Cooroy (Ka.).—This is a circular, peaked mountain, and its name is probably derived from kuri, meaning round, but it is generally presumed to be derived from the name of the grey forest opossum, kurū'i; this is, however, incorrect, for the vegetation on the mountain is composed entirely of dense scrub, which the forest opossum does not frequent.

Cooran (Ka.).—A mountain and a railway station named from the mountain. It is apparently the tallest of the local mountain group, and the name is doubtlessly derived from the word gur'an or kur'an (4) meaning

tall. It has been presumed that the name is derived from the name of the Moreton Bay Ash tree, i.e. kur'an; but the local aboriginal name for this tree is kauwan-dhur.

(It may be mentioned that the aborigines, in speaking of a place with a descriptive name, sometimes omit the substantive and use only the adjective, as in the case of Cooloom (q.v.).

Conowrin (Ka.).—A mountain of the Glass Houses group. Derived from kun'na, the nape of the neck, and war'ūin, crooked. This mountain, from different points of view, presents a variety of extraordinary profiles, one of which resembles a man's head hunched deeply between his shoulders.

Coolum (Ka.).—A mountain near the Maroochy River. The name is derived from gulū'm or kulū'm (4), meaning "without" or "wanting" or "blunt." This mountain is peakless, or without a head, i.e., head or top wanting. The name is probably derived from a local aboriginal legend that Mount Ninderry and Mount Coolum once fought and the former knocked the latter's head into the sea, where it became Majimba, or Old Woman, Island.

This legend was related to the writer at different times by Mr. J. Grigor, of Maleny, a pioneer of the North Coast, and by Mr. W. H. Coulson, a resident of the Maroochy District, to whom it had been related independently by local aborigines.

Ni'nderry (Ka.).—A mountain near the Maroochy River. This name is derived from the word nyin'dur, meaning leeches, the name Nyin'durri meaning "Place of leeches." It refers to the bush or scrub leech, which still abound on the mountain.

Maroochydhore, and Maroochy (Yl.).—Maroochydhore is a township situated at the mouth of the Maroochy River. The name Maroochy is derived from two words of Yugarabul (Brisbane River) language, i.e. mur'ū-kū'tchi, meaning "red-bill," the name of the black swan. Maroochydhore is from mu'rū-kū'tchi-dha, the "place of the black swan." The name of the swan is abbreviated by aboriginal usage to murū'-ū'tchi, hence Maroochy (5). This name was not given by local natives, but by Andrew Petrie when on an exploration trip of the coast in 1842. The name was inspired by the number of swans seen at the mouth of the river. Petrie had two Brisbane River aborigines with him from whom, presumably, he obtained the name. The local name for the swan is kū'lūin.

Woondam (Ka.).—Name of a railway station. It is derived from wū'ndhan, "Place of blue tongued or sleepy lizard" (*Tiliqua scincoides*), which is from wūn, the sleepy lizard, and dhan, q.v., meaning place of.

Ta'ndur (Yl.).—Name of a railway station, derived from tan'dur, the Yugarabul (Brisbane River) name for the narrow-leaved iron-bark tree. The local native name for this tree is dūb'ūn. The tree in question is *Eucalyptus crebra*.

Gympie (Ka.).—Name of a town and early goldfield. The name is derived from Gim'pī, the aborigines' name for a species of stinging-tree (*Laporta moriodes*).

Wolvi (Ka.).—Name of a range and an agricultural district. Derived from wa'lvai or wa'lbai, meaning a young kangaroo at the stage when it can leave, and return to, at will, its mother's pouch.

Yurōl (Ka.).—Name of a railway station. Variant of yur'rū, a scrub vine used by the aborigines as a climbing rope (*Flagellaria indica*).

Tewantin (Ka.).—A township at the Noosa River. Derived from Dau'wa-dhan; dauwa, meaning dead tree or logs, and dhan, meaning place of. So named by the natives when the place became a sawmilling and logging centre.

Cooloola (Ka.).—The name of a lake and a parish. Derived from kū'lū'lū, or kū'lū'lo'i, the aboriginal name for the cyprus pine (*Coniferae columellaris*).

Tagigan (Ka.).—Name of an early grazing holding, and of a mountain range. Meaning of the name has not been recorded, but it is probably derived from dha'-gi'gam, "place of white cockatoos."

Boobyjan.—An early grazing holding. Meaning "Place stand-up," from "hubai" meaning "to stand," and "dhan," abbreviation of "dhagan," meaning place or country. The holding took its name from a sheer rock or precipice on the hill near to the station homestead. This property was first occupied by Lawless Brothers, in the early days of the South Burnett District, and the homestead is still (1942) occupied by one of their descendants.

Barambah (Wa.).—Name of an early grazing holding on the creek of the same name, which is an important tributary of the Burnett River. The name is a slight corruption of Buranba, meaning "Windy place." From buran', meaning wind, and ba, equivalent to "place of" (q.v.). On Arrow-smith's Map of 1855 it is recorded as Buranba.

Gigoomgan (Ka.).—Name of an early cattle station in the Wide Bay district. The name is a corruption of Gi'gumdhan, meaning "Place of white cockatoos," from gi'gum, cockatoo, and dhan, meaning place or country.

Marodian (Ka.).—Name of a grazing holding in the Wide Bay district, at one time a portion of Gigoomgan station. No meaning of this name has been recorded, but it is probably derived from m'âr'i-dhan, meaning "Place of kangaroos," mâr'i being the generic name of the male grey kangaroo, and used when speaking of kangaroos collectively.

Tenningering (Wa.).—Name of an early grazing holding in the Burnett River district. The name is derived from dhi'nang-yü'weng, meaning bad feet, from dhinang, feet, and yuweng, bad. It was probably so named from some lame person, either white or black.

Tallebudgera (Yr.).—The name of a creek and an agricultural area in S.E. Queensland. The name is derived from the words talle budhera, meaning rotten or decayed trees, from tal'lê, meaning trees or logs, and bud'hera, meaning soft or rotten. One of the few provisions made by the aborigines for future supplies of food was the placing in the water of rivers, creeks and swamps, timber, preferably oak trees, there to rot and become infested with the teredo, usually by white people called cobra, but which the natives knew as kambo, and which, with them, was a choice article of food. Hence the origin of the name. It may be mentioned that, although this teredo is commonly believed to be a grub it is really a bivalve mollusc. The late Mr. W. E. Hanlon, of Tchooindi, stated that the name, Tallebudgera was applied to a place other than that now shown on the map, and near Southport; but, under the circumstances of its nature, it may have been applied by the natives to various places where the abovementioned practice was in vogue.

Sarabah (Yr.).—The name of a mountain range and an agricultural area in its vicinity, and, at one time, a grazing holding in S.E. Queensland. This name is derived from dhai'riba, meaning place of dark red soil, from dhai'ri, as an adjective, meaning dark red, as distinguished from kutchi, a lighter red colour, and as a substantive, meaning dark red soil. clay, or pigment, and ba, indicating the place of. The soil in the locality is mostly black, but it is interspersed, on the ridges, with that of a deep red colour. Hence the origin of the name.

Dulong (Ka.).—A farming centre in the vicinity of the Blackall Range. This name is a corruption of the word dhil'ang, meaning wet clay or mud.

Koondai-i (Wa.).—A railway station on the Bell branch railway. This name is derived from the word goon'dai, meaning dung or animal excreta.

Kagarū (Yl.).—The name of a railway station. Derived from the name of the laughing jackass, or great kingfisher (*Dacelo gigas*).

Bulimba (Yl.).—A suburb of Brisbane, meaning "Place of magpie larks or peewits," from bū'lum, the magpie lark (*Grallina cyanoleuca*) and ba (q.v.).

Pimpima (Yr.).—Should be pim'pimba or bim'bimba (3), meaning "Place of soldier birds." Derived from bim'bim, the soldier bird, and ba (q.v.).

Moonderawa (Yr.).—The southern point of Stradbroke Island, derived from Mundheraba, meaning "Place of mosquitoes," from mun'dhera, mosquito, and ba (q.v.). On the evidence of an old aboriginal of the district, one Yil'bverigum', this was also the mainland natives' name for the site of Southport.

Di'bing (Yl.).—Name of a creek. Dibing Creek was the name also of the first Government Aboriginal Station in South Queensland. The name is derived from di'bing, meaning mosquito. This term was also applied by the aborigines to small, winged creatures generally.

Guan'ba (Yr.).—Aborigines' name for the site of Beenleigh. The derivation of this name is not known, but it is probably named from the name of a locality group of aborigines of the locality who were known as Gugugin; Guguganba, "Place of Gugugan," being abbreviated by the elision of g (note 5), to Guanba.

Binnaburra (Yr.).—Derived from Bi'rinba, meaning "Place of cliffs," from birin, meaning a cliff, and ba (q.v.). or from Bir'inbur'ra, the name of a locality group of aborigines of the Yugumbir tribe, whose territory was at the head of Nerang Creek. The meaning of the latter name is "People of the cliffs."

Coonambula (Wa.).—The name of a grazing holding. Derived from ku'nyambu'la, meaning "Two pine trees," from ku'nyam, a pine tree (*Araucaria cunninghamii*), and bu'lla, meaning two.

Coolabunia (Wa.).—Name of a railway station, and an agricultural area. Meaning "A sleeping bear," from Kōā'la, a bear, and bu'ani, sleeping. Bu'an-ni, an abbreviation of bugan-ni. See note 5.

Gayndah (Wa.).—Name of a town. Meaning "The Range," from kun'da, a mountain range. Gayndah is situated on the bank of the Burnett River, and on the side of a range or mountain spur which runs parallel to the river and declines to the river bank level not far from the town. A translator has stated that this name is derived from gayn, meaning forest, but the local (Waka) name for the forest or bush is "Bam."

Woogaroo (Yl.).—The name of a creek and formerly the name of a settlement now called Goodna. It is derived from the word wū'gurū, meaning cool, and probably applied to some portion of the creek where the water was cool.

Wall-eye (Ka.).—The name of a creek, a tributary of the Upper Mary River. The name is derived from Wa'lai, meaning cool. The cool water, which seeps through the sands of this creek, probably suggested the name.

Cabārla (Wa and Ka.).—A railway station. Derived from Kā'bārla, the aborigines' name for the ring-tailed, scrub opossum.

Djuan (Wa.).—Name of an agricultural area. Derived from dho'ān, a local name for the grey, forest opossum.

Moolboolaman (Wa.).—Name of a cattle station in the Burnett district, and also of a railway station. The name is derived from mō'ī, an abbreviation of mō'gwī (5), meaning a supernatural being, by which white men, in early days, were known to the aborigines, and ba'lūman, meaning dead.

It is said that the name originated from the fact that a dead white man was found in the locality.

Bi'ngera (Ka.).—A cattle station on the Burnett River, near Bundaberg; also the name of a sugar mill and plantation which took its name from the cattle station. Bi'ngera is the aborigines' name for the bony bream.

Mi'llaquin (Wa.).—Name of a large sugarmill and refinery at Bundaberg, established by Cran and Company of Yengarie, about 1882. The name means "blind" or, literally, "eye wanting," from mil, eye, and guin, meaning

"without, or wanting." In connection with this name and meaning, it may be mentioned that a trade mark of the firm was a picture of an aborigine in the act of falling, with a spear penetrating his eye.

Gin Gin (Wa.).—Originally the name of a cattle station in the Burnett District. The name is commonly mispronounced by giving the initial letter the soft sound of j. The name is derived from *kwin* (4), as a verb meaning red, and, as a noun meaning red soil or other material. It is said that the name is due to the reply by an aboriginal, when asked by the first occupiers of the station as to the natives' name for the locality. He pointed to the scrub and said "Kwin kwin." Presumably the scrub in question was that of the red soil country nearby, at what is now called Watawa, and which was part of the original station property.

Tirroan (Wa.).—A railway station on the Mount Perry Railway, on what was originally a part of Gin Gin Cattle Station. It was named after a smart young aboriginal employee on Gin Gin station, who was known by that name. It is, however, not a personal name, but is derived from "tur'rōin," an aboriginal marital class name.

Bundaberg (Coined).—Derived from *Bun'da*, the name by which the surveyor of the town was known to the aborigines. The name probably went through changes from *Bunda-ba* or *Bunda-bara*, meaning "Place of Bunda" to, successively, *Bundaborough*, *Bundaburgh*, and *Bundaberg* before it was officially recorded.

It may be here mentioned that many of the streets of Bundaberg are named from the names of grazing holdings in the neighbourhood, which are of the *Wok'kari* language, little or nothing of which has been recorded.

Targo (Ka.).—Name of a street in Bundaberg, meaning "The way to the scrub," from *dhu'ri*, scrub, and *-go*, meaning "to go to." This street crosses Saltwater Creek at its lowest fordable point, and the name probably refers to a track from the encampments on the river bank to the Wangarra Scrub.

Maroondan (Ka, and Wa).—A railway station on the Mount Perry railway, meaning, "Place of ground iguanas," from *marūn*, the ground or grass iguana, and *dhan*, place of.

Boonah (Yl. and Yr.).—A township and railway station. *Buna* is the aborigines' name for the bloodwood tree, *Eucalyptus corymbosa*, but the name is probably derived from *bunurū*, the brigalow tree, which grows in the locality, and from which weapons were made and used as articles of trade between the local aborigines and those of the coastal groups.

Toowoomba (Aboriginal mispronunciation of an English word).—The chief town of the Darling Downs. The name is derived from *Dhwāmpa*, the aborigines' attempt at pronouncing the English word swamp. In explanation of this, it may be mentioned that the first settled township was Drayton, and what is now the central portion of Toowoomba was known as "The Swamp." In S.E. Queensland aboriginal languages the sibilant *s* does not occur, and the nearest consonant sound to it is expressed as *dh* (1), which the English tongue usually renders as *t* or *d* (see note 1), and when a word ends with a mute such as *p* or *b* (note 3) the aboriginal customarily adds a short vowel, usually *a*.

Kandanga (Ka.).—The name of an early grazing holding. Derived from *ku'ndi-nga*, from *ku'ndi*, a fork or elbow, and *nga*, of, or consisting of, and referring to the fork or sharp bend of a creek.

Talgai (Yr.).—An early grazing holding on the Darling Downs, meaning "Dead trees," derived from *tal'gai tal'gai*, meaning "dead trees," which, again, is derived from the adjective *talgai*, meaning "withered."

Gowrie (Wa.).—Name of an early grazing holding on the Darling Downs and of a mount. The name is derived from *kō'wārī*, meaning "Place of scrub," from *kōwā*, scrub, referring to the scrub on the northern side of the holding.

Wa'nora (Wa.).—A railway station. Derived from wūn'ara, an aboriginal name for the Moreton Bay ash-tree.

Pialba (Ka.).—On the authority of a local aborigine the derivation of this name is "Bai'yaba," meaning "Place of fighting," i.e. "A battle ground," from baiya, to fight, kill, or hurt, and ba (q.v.).

Torquay (Ka.).—A sea side resort near Pialba, meaning "stones," from dhâkki, meaning stones or rocks. The full aboriginal name of the place is Dhâkki-tal'bur, or, short place of stones, the word tal'bur meaning short or narrow. The place was so named by the aboriginals from the fact that a rocky reef runs seaward from the beach, the only stones or rocks on a sandy beach of six to nine miles in length. The full name was rarely used, and the place was thus known to the natives as Dhâkki, i.e. "The stones." As it was a seaside locality, and the aboriginal pronunciation of the name being much like that of the name of the English watering place, Torquay, this spelling was adopted and has led to the general belief that the name was derived therefrom.

Urangan (Ka.).—A seaside resort on Hervey's Bay, principally noted as the site of an expensive white elephant in the form of a jetty. The name is derived from yū'angan, the aboriginal name of the dugong.

Takura (Ka.).—Name of a railway station, meaning "Place of the echidna or porcupine ant-eater." The name is derived from dha, or tya, meaning place, and ka'kkur, the porcupine, the intermediate letters k being elided (5). The name would be correctly spelled as Dha'-ka'-ur.

Takoko (Ka.).—Name of a railway station. This name should be Ta'-kak'kur or Dha'-kak'kur, meaning "Place of the porcupine ant-eater." See Takura.

Ki'nbo'm'bi (Ka and Wa.).—Name of a railway station and a portion of the Great Dividing Range. Meaning "a fight about a woman." Such a fight was arranged by challenge, and certain rules were strictly enforced. One rule is that a contestant may not attack his opponent unaware. Tradition has it that one contestant slew the other by spearing him when in a sitting position, and the offender was promptly punished by being speared to death by the onlookers. Such an occurrence was so unusual that it became somewhat historical, and thus the place was afterwards known as Ki'n-bo'mbē. The name is derived from kin, or gin (4), meaning "a woman," and bo'mbē, to smite, or fight.

Goomeri (Wa.).—Name of a township and a railway station. This name is derived from that of a wooden shield, gū'mer'ri, or gūdmer'ri.

Big'genden (Ka.).—Name of a railway and township. The meaning of this name has not been recorded, but it is probably derived from Bigindhan, "Place of stringy bark," from bi'gin, stringy bark, and dhan, "Place of." This word does not apply to the stringy bark tree itself, but only to bark for building purposes.

Kingaroy (Wa.).—A township and railway station. Derived from king, a small black ant, and dhu'roi, meaning hungry.

The name was suggested by a local aboriginal helper of the surveyor, Mr. Hector Munro, who surveyed the original grazing holding of this name, on account of these ants being a pest at the survey camp.

Taabinga (Wa.).—The name of an early grazing holding, and now a railway station. The name was given by Mr. Surveyor Hector Munro. The name is derived from dha', meaning place, and be'ngga, jumper ants, and, combined, meaning "Place of jumper ants."

Mondure (Wa.).—Name of an early grazing holding. Derived from mon'dhur, a species of green-headed ants.

Gotlow (Ka.).—Name of a railway station. Said to be the name of the native bear. If so it is a rather bad corruption of the word kō'ala or gō'adla.

Cordalba (Ka.).—The meaning of this name of a railway station has not been recorded, but, if it is a word of the local aborigines' language, it

may be translated as "Place of native bears," from the word *kō'ala*, or *kō'adla*, as some individuals of the local (Kabi) tribe pronounced it, meaning the native bear, and *ba*, meaning "place of," q.v. Note that in the word *koala* or *koadla*, the letters *oa* are sounded as a diphthong and not separately.

Kowbi (Ka.).—Name of a railway station. A corruption of *kā'bai*, meaning a native bee, also its honey.

Coominya (Yl.).—A railway station, meaning "A view of water," a corruption of *Kung'-i-nya*, from *kung*, meaning water, and *nya*, to see. The name of the railway station was adopted from that of some place in the vicinity, from which some lagoons could be seen. Since the railway station was named these lagoons have been drained.

Cabanda (Yl.).—A railway station. The name is derived from *kabbandha*, meaning "Place of scrub," from *kab'ban*, scrub, and *dha*, place, q.v.

Bir'ru (Yl.).—A railway station. Derived from *birru*, a flat or small plain without trees.

Eudlo (Ka.).—A railway station. The name is derived from *yūlū*, or *yūdlū*, meaning eels.

Eumundi (Ka.).—A railway station. Derived from the name of a local aborigine, who rendered service to the expedition of Lieut. Otter for the rescue of the survivors of the wrecked ship "Stirling Castle," in 1836. The meaning of the name, if any, is unknown. It is probably a corruption of the name *Ngumundi*, pronounced by Mrs. Fraser, one of the survivors, as *Gor-mundi*.

Kalangoor (Ka.).—A railway station. This name has been recorded as meaning "sweet," and was given to the place owing to there being a small sugar cane farm in the vicinity. The term, however, does not aptly apply. It is derived from "*kal'ang*," meaning "good," or satisfactory. In the word *kal'ang-ngur*, the latter syllable converts the adjective to an adverb, as good, goodly. The local aborigines' word for sweet—in flavour—is *gē'gar'*, or *gē'-ar'*.

Noosa (Ka.).—Evidently a corrupted word, as the sibilant does not occur in the local aborigines' language. The name is probably derived from the word *ngūthūrū*, meaning a ghost, or, literally, shade, as the shade of a tree. In words beginning with the digraph *ng* the letter *g* is frequently elided and the word thus becomes *Nūthūrū*.

Aramara (Ka.).—Before the railway authorities applied this name to a railway station, it appeared on early maps as *Ooramara*, and old time timber-getters called it *Yura'mara*. The name is derived from *yur'a-mur'ra*, literally "Spotted gum trees many."

Thinoomba (Ka.).—Name of a railway station. A corruption of *Dhan'-nam'būr*, meaning "Place of tea-trees," from *dhan*, place, and *nam'būr*, tea-tree.

Belar (Ka.).—Name of a railway station. Derived from the aboriginal word "*bil'lai*," meaning the she-oak.

Mur'gon (Wa.).—Name of a town and railway station. Said to mean "plenty of water." It is probably derived from "*mūr'ra kung*" which has the same meaning, perhaps referring to some portion of *Barambah Creek* in the vicinity.

Yengarie (Ka.).—Originally a meatworks, then an extensive sugar mill and refinery; also a railway station. The name is derived from the aboriginal words, *yan kari'*, meaning "Go this way." It referred to a "marked tree" line to a crossing of the *Mary River* which, a very old resident of the district, Mr. E. Armitage, states, was at *Timbrell's Falls*, below *Graham's Creek*. But Messrs. R. and W. Adams, natives of the locality, assert that the crossing was at *Adams' Falls*, sometimes called *Canny's Falls*, above *Graham's Creek*, and that they remember where the scrub was cut away from the river bank at that place so that stock could be driven to the shallow crossing there.

Baupal, sometimes spelled **Bopple** (Ka.).—The name of a mountain. It is derived from the name of the frilled lizard, *bau'pval* (*Clamydosaurus*

kingii). There is a legend to the effect that a demon in the form of a frilled lizard haunted the mountain and prevented anyone from climbing to the summit. It may be mentioned that the lizard in question, when at bay, opens its mouth and expands an immense frill at its neck, giving it a most ferocious appearance, although it is really quite harmless. To make its appearance more weird, when in fear it runs on its hind feet only, with open mouth and expanded frill.

Mūngar (Ka.).—A railway junction where, in the seventh and eighth decades of last century, there was an extensive sawmill. The name was given by Mr. H. Armitage, about 1878, before which it was known as the Mary River Sawmill. Mūngar is the aborigines' name for the blue gum-tree (*Eucalyptus tereticornus*).

Yer'ra (Ka.).—A railway station named from a sugar plantation, Yerrayerra, now non est. The name is derived from yu'ra, the aborigines' name for the spotted gum-tree (*Eucalyptus Maculata*).

Curra, sometimes spelled Currie (Ka.).—Originally the name of a grazing holding, and now also that of a railway station. No meaning has been recorded of this name. If of aboriginal origin it is probably a corruption of kurū'i, the aborigines' name for the grey forest opossum (*Trichosurus*).

Tiaro (Ka.).—The name of a town and railway station, and was also the name of the first grazing holding in the Wide Bay district. The name is derived from "dau'wa," literally meaning dry or withered, but in this case, as is sometimes an aboriginal custom, the substantive dhu, meaning trees, has been dropped, the word dau'wa then being a synonym for "dead trees." Near to Tiaro was the territory of the Dau'wa-bur'ra (Dead tree people), locality group of Kabi aborigines.

Kanyan (Ka.).—The name of a mountain and a railway station. It is derived from the word kan'i-gan, meaning a young black woman, and literally, a daughter, feminine of kan'i, a son.

The mountain is also known as the Black Gin Mountain.

The name of a locality east of the mountain and named therefrom is incorrectly named Kanaghan.

Theebine (Wa.).—Name of a railway junction. The name is derived from the Wakka (Burnett district) word Dhi'bvain, the ceratodus (*Ceratodus Forsterii*). The local (Kabi) name for the ceratodus is dhal'la.

Goochie (Ka.).—Name of a grazing holding and a railway station. The name is derived from gut'chi, the name of a species of large lizard sometimes called ground, or grass, iguana (*Varanus gouldii*). The aboriginal word is also used to denote fat, but it probably relates to fat used for anointing and curative purposes, the unctuous fat or grease obtained from the lizard in question being popularly used therefor.

Dun'dath'ū (Ka.).—Originally the name of a sawmill situated on the left bank of the Mary River some nine miles below Maryborough. This mill, which was established by Messrs. Pettigrew and Sim, about 1860, was abandoned about 1880, but the locality and the adjoining river reach retain the name. The name is derived from the Kabi—local aboriginal—words "dhan-dau'wa-dhū," meaning "Place of timber," from dhan, abbreviation of dha'gun (q.v.), meaning place, dau'wa, meaning dried or withered, and dhū, meaning tree or wood, the combined words, dau'wa-dhū, being the nearest aboriginal translation of the English word timber.

It has been generally accepted, probably on the authority of Tom Petrie, of "Tom Petrie's Reminiscences" that the name Dundathu was identical with the natives' name for the kauri pine tree. This error arose, no doubt, from the fact that at Dundathu the first Queensland kauri pine timber was milled and exported therefrom, and became generally known as Dundathu pine. The habitat of the kauri pine, *Agathis robusta*, of South Queensland, is Great Sandy, or Fraser's Island, and a restricted area of the mainland adjacent thereto, from whence the log timber used to be rafted to Dundathu,

and later, to Maryborough sawmills. The aborigines' name for this pine tree, throughout the area mentioned, is "Nun'mūla."

Caloundra (Ka.).—This name is derived from Kal'owen-dha, meaning "Place of beech trees," from kal'owen, beech tree (*Gmelina leichardtii*), and dha, abbreviation of dhagun (q.v.), meaning place.

Chiguygum (Yr.).—The name of Mr. Laun's place and an adjoining valley at Numinbah. It is derived from the Yugumbir (local aboriginal) word Dhu'gai'gum, meaning beautiful.

Ka'wungan (Ka.).—A railway station on the Pialba Branch Railway. The letter g should be soft, as in the word gem. The name is a slight corruption of "Ka'wung-dhan," meaning "place of kawung," the pied crow or scrub magpie (*Strepera graculina*).

Ur'raween (K.).—A railway station on the Pialba Branch Railway. This name is a corruption of "Ngur'uin" (Ngur-oo-een), the sound of the digraph ng being elided in accordance with the custom of the later day aborigines, the result being "Ur-oo-een." Nguruin is the local aborigines' name for the emu.

Eu'ro-be'ringa-bon'germani (Wa.).—A place on the range dividing the Mary and Burnett Rivers' watersheds. The name is derived from an incident wherein an aborigine's death was caused through the breaking of a rope by the aid of which he was climbing a tree. The name is a corruption of the words "Yū'ri bur'i-nga bwan'gai-man'ī," literally meaning, "Rope broken causing death;" from yuri, rope, buri-nga, condition of being broken, bwan-gai, dead, and mani, an inflection indicating causation.

Baroon Pocket (Ka.).—A valley on the western side of the Blackall Range. Derived from "barung," the name of the rat kangaroo.

Cubberla Creek (Yl.).—A creek which has its source in the foot hills of Mt. Cootha, and then flows through the districts of Kenmore and Fig Tree Pocket. The name is derived from "Kâ'barla," the aborigines' name for the scrub, or ringtail, opossum.

Degilbo (Wa.).—A name which has been the subject of much discussion, chiefly by reason that spelled backwards it becomes "obliged." Degilbo is the name of a railway station which was the terminus of the second section of the Gayndah railway. The station took its name from that of a cattle station of which the site of the station was at one time a part. The name of the cattle station was adopted from the aboriginal name of a rock-bound water-fall in the scrub on Deep Creek on the said station near when is now Chowey railway station. The cattle station was so named when W. H. Walsh first occupied it in 1848, over forty-five years before the railway station was established. The name is derived from "dūgil-bu," or "dū'gilboo," meaning "Stones standing up," from dūgil, stone, and bu, a contraction of bubai, standing. The accent is on the first and last syllables of the name. This information was given by Mr. E. Hastings, an octogenarian resident of Maryborough, who, as a young lad, lived at Degilbo, and who was shown the water-fall in question and was given its name by an old local aborigine, King Jackie. (A memoir of King Jackie, his breast plate, with his name engraved thereon, is preserved in the Queensland Museum.)

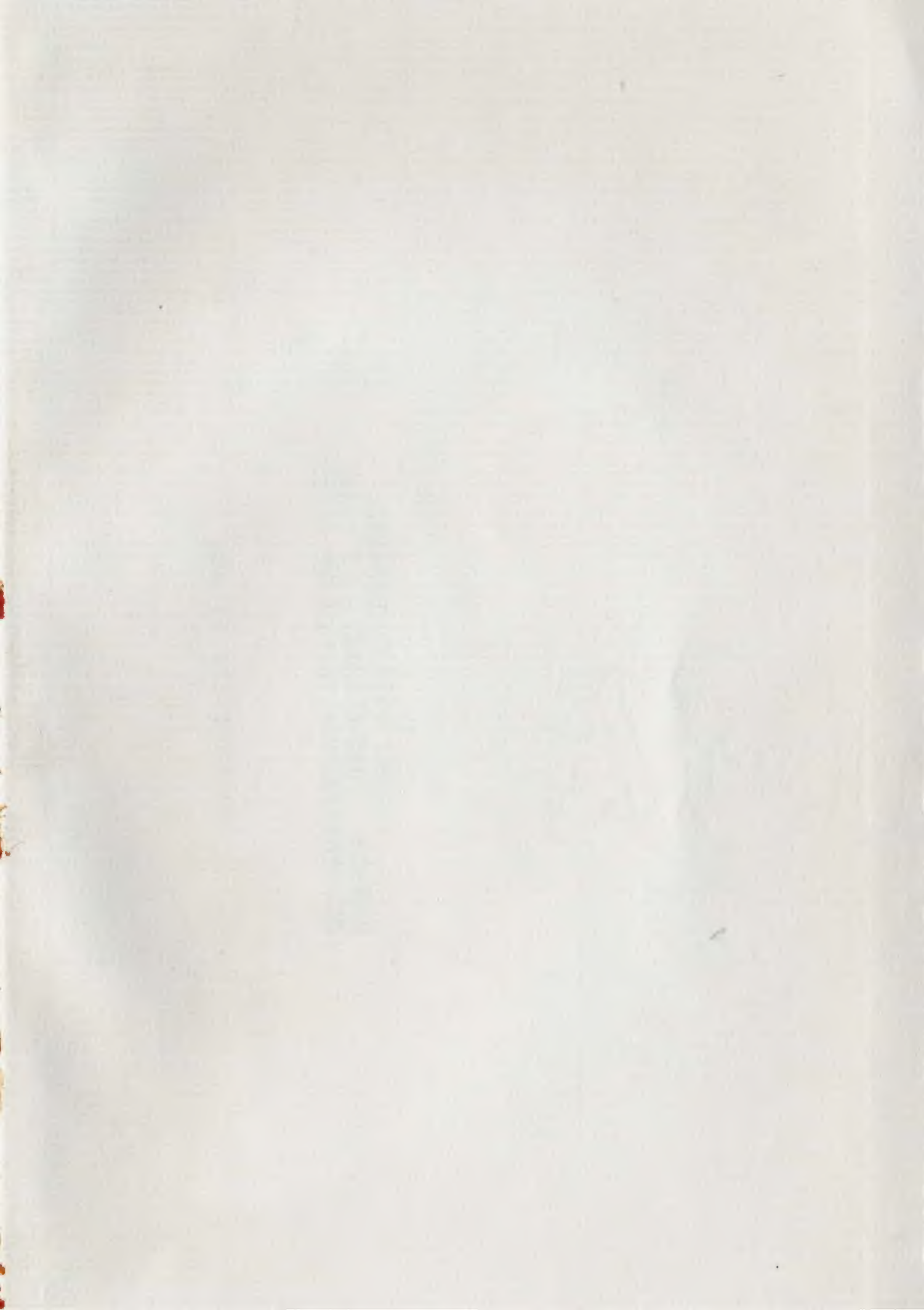
Tin-can (Yr. and/or Ka.).—The name of a bay within Wide Bay Harbour, which is noted for its low, swampy, mangrove covered shore. The name is derived from tinchin, or tindhin, the aborigines' name for a species of mangrove.

Nikenbah (Ka.).—A railway station and farming locality on the Pialba Railway. A white man's mispronunciation and consequent mis-spelling of the aboriginal word nguruinba, meaning "Place of emus," from nguruin, emu, and -ba meaning place of.

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